LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

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WASHINGTON, D. C.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.

LIBERIA.

BULLETIN No. 9. **NOVEMBER, 1896.**

WHO SHOULD GO TO LIBERIA?

It is no doubt true that those who would succeed best in Liberia are to be found among those who are doing well in the United States. If, however, the question be examined more closely it will be found that to begin life in Liberia involves many difficulties not general in the United States; and, on the other hand, the conditions to be met with there are in some respects so favorable that many emigrants from the United States have prospered far beyond anything they could have reasonably hoped for here. There is absolutely no place in Liberia for many of those who have gone there, as has doubtless been inferred from the accounts frequently brought back by disappointed emigrants. These reports by those who have spent a few weeks or months in Liberia are hardly competent evidence against the silent testimony of thousands who have made prosperous homes there and who could not be induced to return to America. No amount of criticism can dispose of the fact that Liberia is a fertile country, more desirable naturally than other parts of the West Coast now being developed by Europeans.

If the right kind of people will emigrate to Liberia knowing what to expect and reasonably prepared for their experiences in the new country, there would be little danger of their returning to America. Not that the work of colonizing it is or could have been an easy one, but its difficulties have been increased manifold by the mistakes of those who have wished to forward the movement. With the possible exception of the administration of Ashmun, an early governor of the colony (1822–1828), it is doubtful whether emigrants have ever received the careful and systematic attention and guidance which would promise the best results; it is at least certain that the desultory methods of colonization practiced for the last thirty years would never have established a civilized colony in West Africa. After a somewhat careful study of the methods, or rather of the lack of any reason-

able method, in the movement, I am compelled to admit that the wonder is rather that so much has been accomplished, from which it should be inferred that better management might have rendered Liberia a conspicuous instead of a doubtful success.

One of the worst and most useless blunders on the part of promoters of colonization, extending down to the present time, is the publication of the shallow notion that Liberia is a place where the Negro can live without work. It may be needless to point out that those who have been attracted by this feature of the prospectuses have not been the more intelligent and efficient representatives of their race, nor need we waste pity on those whose grievance consists in the disappointment of this idle hope. It is possible theoretically to exist in Liberia with a minimum of effort, but to do this requires a somewhat extended experience in the country, during which the lazy man is pretty sure to come to grief. The "odd jobs," which are his final resource in the United States, are there frequently not to be found, and a man must accordingly have enough intelligence and energy to manage his own farm and provide for his immediate future, or he may be sure of a hard time in Liberia.

As the population increases, the conditions of life will undoubtedly become less severe, but at present it is near the fact to say that Liberia is still a pioneer community, in which only those succeed who are able to utilize the many natural advantages of a new country. The man who will not work unless he is hired is still in bondage, and should stay in Egypt, where he belongs. Liberia is a field for those whose idea of life involves more than a hand-to-mouth existence and whose manliness does not shrink from a difficult undertaking.

It is probable that a progressive movement in Liberia by means of successful and extensive colonization would do more to improve the position of the Negro in this country than any of the race movements yet suggested. Is it too much to hope that some of the more practical and determined young men of the race will approach the question from this standpoint? Liberia certainly offers a field for admirable achievement on many lines, with no disqualifications on account of race. To be able to appreciate this fact may have an important bearing on an emigrant's success. A man who goes out to escape work or to get rich quickly is all too likely to become discouraged by the trials and discomforts of a pioneer life. He will long for the flesh pots

of Egypt, perhaps to a fatal extent. The practical bearing of a point of this kind is sometimes very great.

Last year a family came to Monrovia while I was there, bringing enough money to have given them a comfortable start in farming had they proceeded at once to locate and begin work. Instead, they remained several weeks in Monrovia and wasted their money, some of it on butter at 75 cents a pound. Palm oil properly prepared is a more palatable, healthful, and cheap substitute for butter in Liberia; but instead of learning to adapt themselves advantageously to the new conditions, the "newcomers" too often cling with tenacity to American customs and methods of living. This is shown very conspicuously in the matter of clothes. The American Negro brought into contact with the native feels the superiority of his civilized life and finds himself in the upper class of society, so to speak. It is, perhaps, to maintain the dignity of this position that the Liberian gentleman frequently wears about three times as many clothes as he should. This overdressing is not only needless, but positively dangerous. Vigorous exertion means the ruin of the finery, and the wet garments may induce a chill, while the tendency to avoid exercise is without doubt the cause of much ill health.

My acquaintance with Liberia now extends over a period of five years, during which time a considerable number of prominent men have died in the prime of life. Scarcely any of these were accustomed to take as much exercise in a month as a healthy person would need in three days. Plenty of exercise is one of the requisites of continued health in Liberia. Men of active habits frequently live to old age, the others only exceptionally. The point of all this is that the man who cannot exist without a "boiled" shirt should stay in America, along with all others who for any reason feel satisfied and attached here. The man who goes out to Liberia with anything less than an intelligent and mature determination to try every reasonable means of success is making a mistake. It is exceedingly foolish to waste energy, time, or strength on unimportant trifles.

There are so many cases of success among the emigrants who have combined energy with intelligence as to make it absolutely sure that men of that kind can go to Liberia with a reasonable hope of bettering their condition. The condition of the Liberian population *as a whole* is probably *far* superior to that of any

Negro community of equal size in the United States, notwithstanding the example and impetus which the Negro is supposed to gain from white contact. As an instance, I found that in a Southern community of this country about 2,000 people, of whom about one-third were white, there was only one Negro who would compare in material prosperity with the first 200 of any section of country occupied by 2,000 Liberians, and this man was said not to have prospered honestly. From this it might be inferred that the chances of success in Liberia are about 200 to 1 as compared with the United States. This is, however, misleading, for the men who have succeeded in Liberia have, as a rule, possessed more than the average intelligence and perseverance, though it may with propriety be maintained that they would never have displayed these qualities to any such degree had they remained in the United States. This is in line with another fact that has often struck me very forcibly, that there are in the United States many Negroes leading an uncomfortable hand-to-mouth existence who are evidently the superiors of men who occupy almost infinitely preferable stations in Liberia. I have no doubt that the difference is largely due to the fact that life in Liberia is, notwithstanding its numerous difficulties, far better calculated to call forth manly qualities and encourage sustained effort than any conditions to be found by the Negro in the United States. I have often said and still firmly believe that if I were a Negro I would make my home in Liberia. I feel certain about this, not so much because of the better opportunities of material prosperity, but because after a wide acquaintance with Liberians and a vivid realization of their many deficiencies I find them far more respectable altogether than Negroes I have met in the United States, with the rarest exceptions.

The fact that Liberia is still a pioneer community can hardly be too often repeated. Had it been kept in mind by both colonizers and colonists much disappointment and misfortune might have been avoided. It is wrong, for instance, to send out families with a large number of small children. Unless very favorably located, the parents are sure to find it very difficult at first to procure food suitable for children, and in the event of sickness medical attendance may be entirely out of reach. Moreover, in many settlements the schools are scarcely worthy of the name, and while similar conditions exist in many parts of the South,

this does not make the lack of educational facilities in Liberia any less of a privation to those anxious that their children shall not be illiterate.

Again, old and infirm people are frequently found among the emigrants. Unless these are going out to members of their families already settled and prosperous there, they should have remained in America. It is easy to understand that aged people seldom have the strength to undertake successfully the task of making a home in a new country, and if sickness or infirmity overtake them they may suffer without care and without a chance of the public charity provided for such cases in the United States.

Another frequent cause of failure among emigrants arises from the fact that even in cases where they have means sufficient to supply a good outfit they are wasted on things which cannot be used in Liberia. The emigrants do not realize that almost all farm-work is carried on in a different manner in Liberia. With a few exceptions the crops are all different, and even in these cases the methods of treatment are not the same. Thus rice grows in Liberia without being flooded, and even on hilly ground. Plows and harrows are of no use and will not be until emigrants go out who have enough skill and enterprise to buy native horses and train them for farm-work; but for most crops plowing is unnecessary and undesirable, and though horse tools might be used for some farming operations they would have to be specially made. It is accordingly most desirable that some one should look after emigrants and advise them what to take. I have known of cases where much was paid out for utterly worthless freight, which on landing in Liberia was left on the beach.

Still another cause of disappointment exists in the fact that many emigrants go out with the expectation of making a living at some trade or profession not in sufficient demand in Liberia. A year or two ago a "banker" went out who lacked only capital, it seemed. As nobody was foolish enough to furnish this on short notice to a stranger, the country was "no good." Many unqualified and few qualified preachers and teachers have found it impossible to make a living from those callings alone. The ordinary trades are in varying demand, but in most of the settlements a small supply is sufficient. In the interest of proper caution it may be said that, except in cases of special arrangement with responsible parties, all emigrants to Liberia at present should go out with the expectation of engaging more or less in

coffee culture. At the very least they should not expect to settle in a town, but to take up and remain upon the land which all emigrants are given by the government. Even though a trade or profession may be followed, the ownership of the land is desirable and the food crops which can be raised within a few months help to supply the family.

This possibility of immediate land ownership constitutes the greatest difference between the Negroes of America and those of Liberia. In America they rarely own land, while in Liberia they are rarely without it. The effect is frequently wonderful. Those who in America would probably never progress beyond the hand-to-mouth stage of existence are in Liberia inspired to greater efforts by the prospect of permanent homes and an honorable position in the community.

It is reasonable, then, to expect good results for young or middle-aged emigrants with some intelligence and ambition who go to Liberia with such good reasons that they will be willing to make a persevering attempt at creating a home, even under difficult conditions. That emigrants of this sort may be attracted to Liberia and may be earlier and more surely enabled to reach an independent and contented existence in Liberia is the object of the later policy of the American Colonization Society. In other words, the Society proposes to exert its efforts in the direction of rendering settlement in Liberia easier rather than in directly contributing to the expenses and maintenance of emigrants. The two main difficulties that must be met by all emigrants are that they do not know how to plant, care for, and make use of the farm crops grown in Liberia, and that they cannot hope for an income in money for the first five or six years if they depend entirely upon coffee, as most emigrants have done.

It is proposed to meet these and other minor difficulties by receiving such emigrants as go out under the care of the Society on a farm which has been established at Mount Coffee, about 30 miles from Monrovia At this place about 10,000 coffee trees are now growing, as well as a variety of other crops and fruit trees. The country in the vicinity of Mount Coffee for miles around is beautiful, well watered, and fertile and is open to settlement. A considerable amount of it is now under the control of the Colonization Societies, so that emigrants can be assured of a wide choice, though those who come first will, of course, get the best places. Emigrants are advised to look over the ground

before selecting their places, and that they may be protected against the privations and hardships which many have encountered they will have the option of working on the Societies' farm for wages sufficient to buy food for themselvss and their families. This experience will be a decided gain, as they will learn how to conduct their own farms, and they will pass the first months of their stay in the country at a place where food, medicines, and advice will be at hand, instead of being located at inaccessible places, where their only neighbors may be as ignorant and helpless as themselves.

This plan is capable of any amount of expansion. People in other parts of Liberia are watching our experiment at Mount Coffee with much interest and will be anxious to have it repeated in the other counties as soon as it shows successful results. We are now ready to welcome the coöperation of any who may have a practical interest in the plan. As in other things, those will be most welcome who give the greatest promise of being able to utilize the assistance of the Society. For instance, a man with a few hundred dollars would naturally have much better prospects than one with nothing, if the money were wisely used, though it sometimes happens that those who go out with no money succeed better than the others, if they go to work at once instead of waiting for something large to "turn up." A man should, however, have something to fall back upon, especially if he has a wife and children, though it is a mistake to carry out too much money. Emigrants who take out considerable money not unfrequently lose it by being overcharged and otherwise imposed upon as strangers are sure to be in a new country. A shrewd man would leave most of his money in a safe place in the United States and not draw upon it except when absolutely necessary or for permanent improvement on his own farm after he has been in Liberia long enough to become thoroughly acquainted with the country and people. O. F. Cook.

THE RACE PROBLEM.

IN BOSTON.

Boston has ever stood for all that is best in thought, in morals, and in religion in America. She has held the torch with unwavering arm and led the way through the night to the bright-

ening day. Boston, representing New England, was the mother of that first great movement for colonial independence. Boston, representing the soul and intellect of the North, was the nursery of that second great movement of our country that led to the freedom of four millions of Negro slaves.

To the Negro in those days of bondage Boston was a city set on a hill. It was a city of refuge, a place of light, life, and liberty, toward which his face was turned. Boston invited him to come. She fearlessly denounced his oppression; she established bureaus, funds, and secret societies to aid his escape. She tried to protect and care for him. She ran to meet him, fell on his neck, put a ring on his finger, killed the fatted calf for him, and welcomed him as a son that had been lost and was now found.

This was Boston's attitude toward the Negro thirty years ago. What is her position toward him today? The Negro then was welcomed to a land of "liberty, equality, and fraternity." He was promised advancement intellectually, industrially, socially, and religiously. What has he received? What is the status of the Negro in Boston?

In spite of the flattering prospects and the incentives that the freedmen had to come East, comparatively few have seized their opportunities. In 1890 there were 8,590 Negroes in Boston, not 2 per cent. of the total population. With all the pressure of poverty and race prejudice at the South to drive them, and with splendid possibilities held out to draw them hither, is it not strange that their numbers here should be so small? They are increasing in total numbers in Massachusetts, but the rate of increase is steadily decreasing. The per cent. of increase between 1880–'90 as compared with that of 1860–'70 shows a falling off of over 53.29 per cent. In 1890 the per cent. of Negroes to whites in Massachusetts was 1.05 per cent. to 98.95 per cent.—a remarkably light figure, all things considered.

Of the 8,590 in the city we find about 5,000 of them in four wards, and nearly the total number grouped in two small areas at the west and south ends. These are "Negro quarters" in as real a sense as we find them in any other city of the country. They differ from those of Philadelphia and Baltimore in no essential whatever. The families are massed. Ward 11, with 1,099 Negroes, has more than twice as many dwellings, occupied by ten families each, as any other ward in the city. The colored

population is almost entirely confined to these quarters. It is only in rare cases that they live in any other parts of the city. There are many well-to-do colored people in Boston, people of education and refinement, and they do not naturally choose the Negro sections of the west or south end for a home; but here they are mostly found.

"Why is it," we asked a prominent colored tailor in this city, "that the Negroes are confined in these two or three districts?"

"Birds of a feather flock together," said he; "but that is not altogether true of the Negro. The truth is, they can't help themselves. An educated Negro wishes no more to live in these places, among the low, ignorant men of his color, than the whites living on Commonwealth avenue want a home among the Dagos at North End simply because they are white. We are as sensitive to our surroundings as the whites, but we can't help ourselves. 'Take a house here,' says the real-estate agent, 'or nowhere.' We can't rent a house in any good white quarter of the city, and as for buying, that is quite out of the question."

"But you own a house on M—— avenue?"

"Yes; but how did I get it? Go to the owner or agent? Not much. I hired a white man to buy that for me through the agent, and it was not until the deed was signed that they knew that a colored man was to be the owner. There isn't enough money among all the Negroes of Boston to have bought that house had the owner known that a Negro was after it. The only way for a colored man to buy desirable property in Boston is through a third party. You see, we're kept down where we are, not because we don't want to get up, but because the whites don't want us up."

That this is true, every real-estate broker in the city admits.

"We cannot rent to colored people," said Mr. S., a broker on Washington street, "except in the Negro quarters. Property always decreases in value as the Negroes increase in numbers about it. Plant one colored family on Commonwealth avenue and there would be an exodus of whites for three blocks each way and a fall of thousands in the value of real estate. Property-owners know this, and leave express orders not to rent to Negroes.

"But there are many cultured Negroes in Boston, and there ought to be no objection to living as neighbors to these," we said.

"There ought not to be, perhaps," he answered, "but there is

nevertheless; and it is more difficult today than it was twenty years ago for the colored people to buy or rent houses among the whites. Indeed, they cannot do it when it is known that they are Negroes."

"But do they want to do this?"

"Yes. I believe a Negro of wealth would enjoy a home on the water side of Beacon street as much as any other man, and, in truth, more than most men. Nothing would suit him better. The very fact that they know they are not wanted, and that in a social way they are positively shunned, would cause them to choose just such surroundings, above all others. It is not among those of his own color, but among the best whites that a wealthy Negro aims to live."

We believe these statements are in nowise exaggerated. Investigation has only deepened our conviction that the Negro lives *where* he does and *as* he does in great part because of white prejudice against him.

The following occurred to our certain knowledge and is only one of many such incidents that have come to light confirming this opinion:

A wealthy colored man of Boston some time ago bought a fine residence in Brookline. When his neighbors discovered that he was a Negro they quietly tried to buy the property back. He would not sell it. All their overtures failing, they finally came to him in a body and, in dismay, offered him double the amount that he paid for the place. He accepted the sum and bought another house near. The white neighbors tried to buy him off again, but failed, and he now lives among them a respected but a very unwelcome neighbor.

This thing frequently occurs in Boston, and if a colored man gets a home among well-to-do whites it is through some white man buying for him or by accident. For instance, the only house occupied by Negroes on Shawmut avenue has been held by the Negroes since twenty years ago, when it was leased by a colored society called the "True Reformers." Another house on the upper end of Joy street, among the whites, now occupied by a colored lawyer, was the home of one of the prominent Negro anti-slavery agitators and the rendezvous of the runaway slaves.

An average Negro home in the West End differs little from the home of a white man in similar circumstances. Many evi-

dences of refinement are seen. We examined several. Pictures, organs, sewing machines, carpets, and other necessities to well-ordered homes were generally found. The average rent for a house, we would judge, is about $15 per month, with four rooms to a family. There are extremes above and below this, and in some parts of the West End a room for a family suffices. There are no Negro quarters in Boston, however, that we would not rather live in than among the Jews or in Little Italy at the North End.

There is no more striking difference between the Negroes of the North and South than in the matter of their labor. We woke up one morning in Augusta, Georgia, after a continuous ride from New England, and were surprised to find that the carpenters and masons putting up a large building near the station were Negroes. With years of residence in Boston we never saw a Negro with the hatchet or the trowel, nor even with the blacksmith's apron. Doubtless there are some, but they are few. Here the Negro carries the hod; in the South he lays the brick and mortar; here he shovels out the cellar, there he frames the dwelling; here he whitewashes the fences, there he paints the houses; here he cleans the stable, there he shoes the horses; here he is a common laborer, there he is an artisan. This wide difference in the character of the labor of the Negro North and South is meaningful.

Where has he the greater chance—in Boston or Atlanta? Where has he the greater incentive to intellectual culture and mechanical skill? In Boston he may become the smoothest, the most obsequious, of waiters; he may even attend a soda-water fountain in a first-class drug store; he may go to Harvard, graduate orator of his class, and expect to find a small living as lawyer or physician among the people of his own color at the West End; but this is the summit to which he may hope to climb. There are a few colored lawyers, doctors, preachers, and teachers in Boston, but the demand is not great. All these professions are open to the Negro in the South, and the call is imperative.

If there is small demand for the professional Negro in Boston, there is still less chance for the skilled workman. He is not wanted as an apprentice. The white youth is preferred before him, and his opportunities for learning a trade are few. Even

the colored barber in Boston is no more. As late as ten years ago he flourished here and held a great part of the best trade, but it is not so today. Sitting in a first-class barber shop some time ago, we asked the manager what had become of the Negro barber. "Gone to the wall," was his laconic answer. "When I came here a few years ago, the Negro had the right of way as the tonsorial artist; now there is not a first-class negro barber shop in Boston, nor would a Negro be employed in any first-class shop; and, more than that, he would have considerable trouble even to get a shave in one."

"How do you explain it?" we asked.

"The white man doesn't want to be handled by the Negro," he said bluntly. "And I'd lose my trade (white) if it was known I did any work for a Negro."

This was, in substance, the reply of several high-class barbers.

In the mills and factories we find still fewer Negroes employed as skilled workmen. Their work in these places, in the main, is the heavier, more laborious sort. While he is doubtless somewhat responsible for the position he holds, certainly race prejudice has much to do with it. That the Negro has capacity for invention or mechanical skill seems just dawning on the New England mind. We looked with astonishment at the recent industrial exhibit in Boston of the Negroes of Tuskegee Institute; but this should cause us no special surprise. The Negroes of the South have been doing this work for two hundred years. The difference is that heretofore they have been mere machines, and their labor has counted to them for nothing in development or in the way of position before the world.

"I have complained to my people," said Rev. Dr. D. P. Roberts, pastor of the A. M. E. church in Charles street, "and the white people have complained to me, that we Negroes do not take advantage of the educational opportunities offered us by Boston. All the schools and colleges of this State are opened to us as to the whites, and our chances for education are equal; but as a class we do not study. Why? There is a reason for it. We complain, but we have no right. Massachusetts opens her schools to us, but she shuts her shops. She urges us to study, but finds us no way to apply our learning. It does not take a college education to run an elevator or to receive the cards at a Back Bay door. A man can load a ship or even carry letters

without a university training. Now, where is the incentive to study? 'Go down South, among your own people,' they say when a State Normal School graduate applies for a position to teach. 'We have no vacancies,' answer the managers of our great Boston stores when we seek a clerkship. Why, do you believe me, of the thousands of clerks in Boston I do not know a single Negro behind the counter. Boston does many splendid things for the Negro visitor, but other than as a guest she has no room for him, except in the places no white men want. She loves to educate him, she loves to put a diploma in his hand, but with it a ticket for the South."

In our inquiries among the Negro workmen in the city the statement above was fully verified.

Probably the largest business houses owned and managed by colored men in Boston are tailor shops. But are their clerks colored men? No. Without exception, they are white.

"It would hurt my white trade," said Mr. C., a colored tailor on Washington street, "if I employed colored help. I can count my colored patrons on the four fingers of that hand, and even they prefer to be waited upon by a white clerk. But," he added, "by the way, the Negroes have not yet learned to work for Negroes. They can obey a white man, but they feel too nearly a colored employer's equal. I have always had trouble with them."

Besides the tailors there is a Negro undertaker, a large number of saloon-keepers, tobacconists, numbers of petty coal-hawkers, barbers, and small grocers. Boston has ten colored mail-carriers.

"There is no distinction," said a post-office official, "between the white and black mail-carriers. They all come in under the civil-service laws, and if a colored man's reputation and examination are all right, he has the same chance, the same work, the same salary, as the white man."

The vast majority of colored people in Boston are employed in hotels, in private families, on the elevators, on coal carts, around the docks, as porters in large stores, and in various other kinds of work of this class. "They are given," as a Negro porter in one of the shoe stores said to us, "the work that white folks don't want."

Limited as they are to so narrow a field, we have found it a

common complaint that it is all but impossible for a Negro, unknown and out of work, to get employment in Boston. "We can go most anywhere with the white man," said a Negro, "and *spend* our dollar, but we cannot go anywhere with the white man and *earn* it." "What the Negro wants," said President Booker T. Washington, in his remarkable address at the opening of the Atlanta Exposition, "is the right not only to spend a dollar in a theater, but the right to earn a dollar in a factory."

As we find the Negroes living in quarters by themselves, so we find them restricted in their social life. The color line is drawn in Boston – silently and courteously, but positively and rigorously drawn. The two races ride together in the same cars; they are crowded together in the same elevator; they receive the same polite attention in the stores; they may attend the same churches together; they may sit side by side at the theater or concert; in short, in most public and commercial relations the two races meet without signs of open repugnance; but even this is not wholly true. The Negro can hardly get a first-class white barber to cut his hair; Bishop Arnett, of the A. M. E. Church, is refused admittance at three of the leading hotels; the Negro is rarely able to obtain anything more than menial employment, and though he be wealthy and cultured, he is not openly able to buy or rent desirable property. There is a law upon the statute books of Massachusetts against "any distinction, discrimination, or restriction on account of color or race * * * in respect to the admission of any person to or his treatment in * * * any public place of amusement or public conveyance, public meeting, or inn, whether licensed or not licensed," punishable by "a fine not exceeding one hundred dollars." This is the standard of the State, but the sentiment of the people is far below. Compared with the public sentiment South, open prejudice in Boston is slight, but measured by Boston standards, her treatment of the Negro is far different from what it ought to be. "I came from Baltimore to Boston," said a Negro in answer to our question as to how he liked the city, "and I am going back to Baltimore. The difference between the two cities is just this: There we know what to expect and we take our place; we know where we can go and what we can do; we are plainly told so; but here you are never told and you never know, but for all that you find yourself quietly pushed aside and left out."

We fail to see any difference in the nature of the feelings against the Negro north or south of Mason and Dixon's line. It is a mere matter of the way they are expressed. Before the courts of Massachusetts the Negro is on a level with the white man, but the very fact that the State legislature has found it necessary to adopt such resolutions as it did, condemning the recent exclusion of Bishop Arnett from the hotels, emphasizes all too strongly the personal prejudice felt against the Negro.

In the churches an outward spirit of equality prevails, and the ministers of the two races have been known to exchange pulpits. White people frequently attend colored churches, and *vice versa.* Among the professions the scientific spirit rises above the color line, as colored lawyers have white clients and practice with their white brethren, and among the physicians colored doctors are called in consultation with the white. Dr. I. L. Roberts, of Grove street, says that as doctors they even sit down to the same banquet table together; but in all things purely personal and social there is no mingling, no intercourse between the two races. The breach seems to be widening. Such a possibility as social equality appears more unthinkable today than ever.

When the League of American Wheelmen was organized a few years ago the Negroes were admitted to membership equally with the whites. As the organization spread the Southern contingent objected so strongly to the unrestricted membership in favor of the Negro that the constitution was amended to read: "Any amateur *white* wheelman of good character, etc., is eligible to membership in this League." Said President Elliott of the L. A. W., in answer to our question why the colored people are not admitted, " First, the whole South to a man are dead against it, and have threatened to withdraw if the colored men are readmitted. When I first began official work in the League I fought against this race prejudice. It seemed narrow and mean, and the New England membership did all in its power to break down this bar against the Negro. We nearly succeeded, but were finally beaten, and I'm glad of it. I would not change it now if I could, for, in the second place, the longer I am in the League the more clearly I see that the L. A. W. is after all a social organization, and while in mere business relations I can treat the Negro as any other man, socially I don't want him

with me, and no other white man does. There are balls, meets, theater parties, chapter runs, and countless other social functions in which the white and colored people cannot come together on a plane of equality. The Negro will never be admitted into the League any more than he will into fellowship among the society of Odd Fellows or any other such social body. He is further out today than ever, and I wish the few who are still members would feel how cordially they are not wanted and withdraw. The Negro cyclist enjoys the privileges of good roads, free transportation of cycles, and all the other reforms brought about by the League, but he cannot socially become a member with us."

Such is the law of the League of American Wheelmen, and such the unwritten but inexorable law of social Boston.—*Zion's Herald.*

IN SOUTH AFRICA.

The colored population of South Africa consists of far more diverse elements than does that of the Southern States of America. Besides the race which was formed by the mixture of the imported Negro slaves with the indigenous Hottentots, there are a good many Malays in Cape Colony, and a still larger number of East Indians in Natal and the Transvaal. Over and above these there is a great host of Kafirs, some civilized and established as servants or agriculturists among the Europeans, many more living under their own tribal system and following their savage customs. The grades of advancement among these natives from pure barbarism to civilization are almost infinite. Scarcely less varied are the intellectual capacities of the different elements in this mixed multitude of colored people. All, however—the educated and the savage, the Christian and the heathen, the African and the Indian—are alike treated by the whites as divided from themselves by a wide and impassable gulf. No one can imagine a social separation more complete than this is, nor is there any feature of South African life which strikes the visitor with a more painful surprise than the sentiment, I will not say of hatred, yet certainly of repulsion, which he finds so generally entertained by the higher toward the less advanced races. This sentiment is not chiefly due to the long and fierce wars waged with the Kafirs, for the respect felt for their bravery has tended to efface the recollection of their frequent cruelties; neither is it caused

(except as respects the Indian traders) by the dislike of the poorer whites to the competition with them in industry of a class living in a much rougher way and willing to accept much lower wages. It seems to spring partly from the old feeling of contempt for the slaves (a feeling which has descended to a generation that has never known slavery as an actual system), partly to physical aversion, and partly to an incompatibility of character and temper, which makes the faults of the colored man more offensive to the white than the (perhaps morally as grave) faults of members of his own white race. Even between civilized peoples, such as Germans and Russians, Frenchmen and Englishmen, there is a disposition to be unduly annoyed by traits and habits which are not so much culpable in themselves as distasteful to men constructed on somewhat different lines. This sense of annoyance is of course more intense toward a race so widely removed from the modern European as the Kafirs are. The attitude of contempt I am describing pervades all classes, though it is strongest in those rude and uncultivated whites who plume themselves all the more upon their color because they have little else to plume themselves upon, while among the most refined and thoughtful it is restrained by self-respect and by the sense that allowances must be made for the defects of a backward race. There are always men of weight in the Cape legislature who hold it their duty to protect native interests and who try to inculcate a friendly policy. The general tendency, however, is that which I have described. It rarely, if ever, happens that a native, whatever his rank, is received on any social occasion inside a white house—indeed, he would seldom be permitted, except as a domestic servant, to enter a private house at all. When Khama, the famous chief of the Ba-Mangwato, a Christian, and a man of admittedly high character, who has ruled his people with singular wisdom and ability, was in England last autumn and was there entertained at lunch by the Duke of Westminster and other persons of social eminence, the news excited general annoyance and disgust among the whites in South Africa. A story was told me of a garden party given by the wife of a leading white ecclesiastic, the appearance at which of a native clergyman led many of the white guests to withdraw in dudgeon. Once when I was a guest at a mission station in Basutoland I was asked by my host whether I had any objection to his bringing in to the family

meal the native pastor, who had been preaching to the native congregation. When I expressed some surprise that he should think it necessary to ask, he explained that race feeling was so strong among the colonists that it would have been deemed improper, and indeed insulting, to make a white guest sit down at the same table with a black man unless special permission had first been given. Thus one may say that there is no social intercourse whatever between the races; their relations are purely those of business. Now and then the black man gets ahead of the white, but the latter's pride of race remains. I was told of a white who condescended to be hired to work by a Kafir, but stipulated that the Kafir should address him as "Boss." Of intermarriage there is of course no question. It is not forbidden by law in the two British colonies, as it is in most, if not all, of the Southern States of America, but it is excessively rare, nor does it appear that there are now other irregular unions outside marriage, as there constantly were in the old days while slavery existed. In this respect the case of South Africa remarkably resembles that of the Southern States, where also there is now very little mixture of blood, though there was a great deal fifty years ago. Probably in both cases it is better that the races should not mingle their blood, for the white race would be likely to lose more than the black race would gain.

It must not, however, be supposed that this social severance is accompanied, at least in the British parts of South Africa, by unjust laws or harsh treatment. Since the famous ordinance of equal civil rights, published in 1828, colored people (in Cape Colony) have been in the eye of the law on a level with whites. When the electoral franchise was conferred on the colonists in 1853 no color line was drawn. Some years ago the whites, and the Dutch party in particular, which is the specially anti-native party, became uneasy at the strength of the colored vote, though it was not a solid vote, and a statute was accordingly passed introducing a combined property and educational qualification, which will tend to reduce the number of colored voters. The same restrictions are, however, applied to whites also, so there has been no inequality of treatment. Neither the natives nor their friends in the Colony seem to complain of this act, which may be defended by observing that while, on the one hand, it admits those colored people whose intelligence qualifies them for

the exercise of the suffrage, it excludes a large mass whose ignorance of and indifference to political issues would put them at the mercy of rich and unscrupulous candidates. It appears less open to objection than some of the attempts recently made in one or two of the Southern States to evade the provisions of the latest amendments to the Constitution of the United States. In Natal the Kafirs are nearly all in a tribal condition, and hardly any natives enjoy the suffrage, though they are not expressly excluded. There has grown up, however, a strong antagonism to the Indian emigrants, who are numerous and intelligent enough to cause disquiet to the small white population, and legislation has been proposed for excluding them from the electoral suffrage. Probably, however, this legislation will not take color *per se* as the disqualifying element, but will be based upon the fact that the Indians come from a country where responsible government has not been granted to the inhabitants. The two Dutch republics are much less indulgent than the two British colonies. Neither in the Orange Free State nor in the Transvaal is any person of color permitted to vote; indeed, he cannot even hold land. Democratic republics are not necessarily respectful of what used to be called "human rights." Indeed, the Transvaal Dutch are accustomed to taunt the Cape Colonists at being, to use their phrase, "ruled by black men," though the colored vote is an appreciable factor only in a few constituencies of the Colony, while it seldom or never happens that a colored man is either elected to the assembly or appointed to any public office.

There is in the British colonies a certain amount of special legislation regarding the blacks, designed partly to protect them, partly to impose restrictions on them in what is supposed to be the general interest of the community. Cape Colony, for instance, has a so-called "curfew law," obliging natives who are out after dark to be provided with a pass—a law which acts oppressively in the case of the best class of natives, though defended as necessary for public order and security, having regard to the large population of the lower class and their propensity to petty thefts. The colony has also passed certain "labor laws," intended to check the disposition of the Kafirs living on the native reserves to become idle or take to vagrancy. There is, no doubt, a danger that people who have never acquired habits of steady industry (for the tribal Kafir leaves to his

wives the cultivation of his plot of maize or sorghum) may relapse into a laziness prejudicial to their own advancement, seeing that a few weeks' labor is enough to provide all the food which the ordinary Kafir needs to support him through the year. But as such laws are prompted not merely by a regard for the welfare of the Kafir, but also by the desire of the white colonists to get plenty of labor, and to get it cheap, they are obviously open to abuse, and require great care in administration. In the Dutch republics the laws which control the natives are far more stringent. The Transvaal Boers have sometimes worked their system of apprenticeship and the scheme of treating natives resident on a farm as being attached to it for the purposes of labor in a way which can with difficulty be distinguished from predial serfdom; and even in the more liberal Orange Free State a "pass law" is in force, which requires every native moving from place to place to be provided with a passport, in default of which he may be detained. On the other hand, the laws which, in Natal and in the Free State, and in the territories of the British South Africa Company, forbid the supply of intoxicating liquor to natives are clearly in the interest of the natives themselves, and it is much to be regretted that the influence of the wine-growers and distillers in Cape Colony has hitherto prevented a similar protection from being enacted there.

A survey of the laws in force is of course not enough to convey an impression of the actual treatment of the weaker though more numerous native element by the stronger whites. That treatment is, in two British colonies and in the Orange Free State, as well as in the territories of the company, seldom harsh or unjust. Sometimes a farmer punishes his servants with excessive severity and escapes punishment because a local jury refuses to convict him. A shocking case of this kind occurred a few years ago. Sometimes an unscrupulous trader defrauds the natives he has been dealing with on the outskirts of civilization, and enjoys immunity because it is hard to secure legal evidence of his misdeeds. Sometimes an employer tricks his native workmen out of part of their wages, relying on their ignorance of the modes of obtaining redress; but on the whole the natives have not much to complain of in the way of positive injury, and public sentiment, if less strict than that of England, is more strict than it used to be and more strict than it has been at various epochs in

the Southern States of America. The lynching of natives is unknown.

This is partly due to the presence of missionaries, who are always quick at reporting offenses committed against natives in the outlying districts; partly also to the high sense of duty shown by the magistrates and other officials, especially those of the imperial government. It is, however, largely due also to the general good conduct of the Kafirs themselves. There is much petty pilfering and a disposition to acts of violence against other natives, but much more rarely against whites. Native morality is of course lax in many of the points which whites deem important, but outrages on women, such as are unhappily common in parts of the Southern States of America, are extremely rare. Indeed, it is only in Natal, where the native population is very large and the white population small and scattered, that one hears of them at all. Thus the cause to which most of the American lynchings are due is absent, while the general respect for law and authority so conspicuous in South Africa, where people do not carry arms (except for the purpose of hunting), and murderous affrays scarcely ever occur, has prevented the habit of taking the law into one's own hands from growing up among the whites.

Similar in many respects as is the position of the natives in South Africa to that of the colored people in the Southern States, there are also some remarkable differences. Though in point of natural capacity and strength of character the Bantu races are equal, possibly even superior, to the Negroes brought from Africa to America (most of whom seem to have come from the Guinea coasts), the former are, in point of education and in habits of industry, far behind the latter. They have not been subjected to the industrial training of nearly two centuries of plantation life or domestic service, while comparatively few have had that stimulation which the grant of the franchise after the war of secession has exercised upon a large section of the American Negroes, even in places where they have not been permitted to turn their nominal rights to practical account. On the other hand, the South African natives are far more numerous, relatively to the whites, than the Negroes are in the Southern States. In the two British colonies and the two Dutch republics the total number of Europeans is about 650,000; that of colored people about 2,450,000, or nearly

four to one; whereas in the old slave States of America there were (in 1890) 13,000,000 of whites against 6,740,000 colored, or just half. Moreover, in America there are more than 40,000,000 of whites in the other parts of the Republic, and the strength of the white element is therefore overwhelmingly in excess. This numerical preponderance of the blacks in South Africa does not indeed constitute any present political danger. The Kafirs and other colored people are not only very backward, but have no cohesion whatever. Most of them live under their tribal chiefs, and the tribes are divided from one another not only by differences of language, but by ancient feuds. Zulu laborers, for instance, and Kafirs of the Xosa tribes will sometimes fight when employed side by side as railway plate layers. The time is still far distant when all the natives will have learned to use one speech, and when they will have so far advanced in knowledge and character as to be capable of combining and of producing from among themselves leaders who can direct their collective action. So far, therefore, as politics go, there is really no more reason for alarm in South Africa for a century to come than there is in the United States. It is not so much the political as the social situation that here, as in the United States, may excite some apprehension; and this situation is likely to grow rather worse than better as time goes on, because the more educated and capable the natives become, the more will their industrial competition press upon the whites and the less inclined will the natives be to acquiesce, as they now do, in the social disparagement and inferiority to which the contempt and aversion of the whites condemn them.

This race problem is one of the two clouds which hang over the future of South Africa. The other is the jealousy and rivalry of the Dutch and English.—*James Bryce. M. P., in "The Century."*

FAIR TREATMENT FOR THE BLACK MAN.

On Christian principles, every man should have a fair chance to win in the battle of life. Character and ability, not color, ought to be the deciding and regulative force. Manhood cannot be safely ignored in human relations. He who is fitted for a position is entitled to it, independent of adventitious circumstances. Qualification ought to be the determinative factor in applicants for office and for work, both in State and in Church.

While these sensible positions are conceded in a general way, yet, according to appearances, they are less recognized in politics, in business, and in government than formerly. Some years ago the cry was regnant, "Give the black man his rights, and let all citizens have equal access to all professions, trades, and pursuits."

But of late a reaction seems to be setting in throughout the world. The signs are not so favorable to the equality of man. For instance, in France, where it has been the pride and boast of the people that no man among them was discounted because of the color of his skin, a noteworthy change is observable. It is said that General Dodds, the hero of Dahomey, is a mulatto, and that on this account he was not given charge of the Madagascar expedition and was sent to Tonquin. Now the order comes for his recall from even this influential position that a Frenchman may assume command there. This is not a favorable symptom. This officer had won his spurs by meritorious action, and it seems wrong and incongruous that his valor and ability should be set aside simply because he has black blood in his veins.

In our own country, where we have given the freedmen the ballot, where we have done so much for their elevation and their education, and where constitutional changes have been effected in his behalf, it is becoming more and more apparent that our beautiful and lovely theory of equality is finding very poor exemplification in actual life. In no other respect are we so illogical as a people. Even in Boston, where we have been accustomed to look for the best of treatment of the blacks, socially, educationally, and politically, retrogression is manifest. The generation which gave so much attention to their rights and welfare and the leaders in their liberation who did so much toward breaking the old distinctions of race have largely passed away and the present order of things is not in line with their teachings upon the subject. Few black men in that great and influential city rise into prominence. The hotel-keepers there refuse to entertain even the educated and cultured among them as guests because of the prejudices entertained against them by their patrons. *Zion's Herald* has recently been setting forth the Bostonian treatment of the Negroes in a very unfavorable light. According to the representations given, they are excluded from

the avenues of trade except those which call for manual labor. Schools, it is true, are open unto them, and they are free to study for the higher professions, but the opportunities for using their gifts and acquirements are of the scantiest order.

This is more or less a picture of our land over respecting colored persons. No city or State extends them a hearty and full access to all its departments of trade, profession, activity, station, influence, and power. Here and there a few, by force of genius and character, may gain commanding positions, but as a rule they are pressed more and more into circles by themselves. During election times their votes are sought after by politicians, and promises of preferment are held out to them, but it is rare that there is any fulfillment. In communities where they congregate the more worthy of them attest their superiority, but when it comes to competing with the whites for the prizes and emoluments of life they have no proper show. In many sections they are as much ostracized as ever, and here and there even more so, especially where the foreign element dominates and among those with whom the colored man comes in competition as a tradesman.

These facts are not of an encouraging or satisfactory character. They do not argue well for either the whites or the blacks. These two races are here side by side. Before the law they are equals. The same rights and privileges are guaranteed to each by the American Constitution. They live in the same communities, and in many respects their interests are common. They should, hence, be mutually respectful, tolerant, and coöperative. The Negro is a man. He is increasing in education and in religion. The school and Church are fitting him for citizenship. As he develops he should be given his fitting position. He must be helped and encouraged. He must be recognized as an ally and friend, and be accorded honest, manly, and Christian treatment.—*The Presbyterian.*

THE DEVELOPMENT OF TROPICAL AFRICA.

In all ages and to all people Africa has been a mysterious and yet an inviting continent. It is reserved for the end of the nineteenth century to lift the veil under which all has been en-

shrouded and to bring the light of real knowledge on to this hitherto unknown area of the world's surface. It is true that very positive indications have not been wanting as to the wealth of Africa in many a coveted product, and yet for all these centuries it is but the coast fringe that has been held or penetrated by alien races. I do not deal tonight with the mysteries, the romance, or the adventure of past ages. My aim is to be not historical but practical; to take a comprehensive view of the tropical Africa of today in its many aspects, in order that we may educe for ourselves a wise course or policy to follow in the immediate future. The public mind must be sufficiently informed to stimulate or criticise as well as to support government action, and at the same time to countenance and encourage private enterprise.

The development of tropical Africa, so far as we as a nation are concerned, is of those parts which have now come definitely under British influence. But this great question cannot be handled in completeness unless we also carry in mind what our good neighbors in Africa are doing and intend to do. The question is essentially international as well as national.

In regard to the international aspect of the question, uppermost in men's minds all the world over at the present moment are the phenomenal outbursts of hostility to the British empire which fell as thunderbolts from the blue on the world this last winter. Not less startling to foreigners than these successive outbursts was the immediate effect on the whole British nation. From every corner of the world-wide empire, without qualification or exception, came the same immediate, ready, spontaneous response of calm, determined unity. No matter whence the attack, no matter who decided to strike—come one, come all—the British people, wherever domiciled, were ready and willing to strain every nerve and make every sacrifice to hold their own as a united nation.

Other nations at once saw that with all this calm, businesslike determination to face all or any foes, the British financial and industrial position was never for one moment upset. The funds, the barometer of the atmosphere of the higher politics, remained high and steady; yet one more lesson was given to the world of the enormous economic forces on which the British empire rests.

Yet even so foreigners, no less the home-keeping Britishers, only accept with hesitation the inevitable conclusion that the greatness of Great Britain was built up and depends upon the widest general prosperity. All that we ask is that, over as wide an area of the world's surface as possible, prosperity should prevail. Our shippers, our traders, our manufacturers, our emigrants, and our investors do not pay so much heed to the flag that waves over any particular area as to the fact whether or no the flag implies the prosperity of the inhabitants. Recorded results entirely justify our belief that the Union Jack is the flag that most surely brings civil, religious, and commercial liberty to all who inherit the countries over which it flies. We do not always see that the same results of increased prosperity for all classes follow the hoisting of other flags. But as a nation we are very willing, publicly and privately, to coöperate rather than compete with other nations if only they will extend the area of civilized prosperity.

The growth and expansion of the British empire is nothing but an extension of this area. It is a great fact which the nation has come to accept without fuss, and, in a sense, as Professor Seeley has well said, "in sheer absence of mind."

Of our immediate subject, tropical Africa, we bear in mind that so lately as 1865 a select committee of the House of Commons dealing with the West Coast passed the resolution:

"All further extension of territory or assumption of government or new treaties offering any protection to native tribes would be inexpedient, and that the object of our policy should be to encourage in the natives the exercise of those qualities which may render it possible for us more and more to transfer to them the administration of all the governments with a view to an ultimate withdrawal from all except probably Sierra Leone."

I will only remark that the trade of these settlements was not £3,000,000 then, and is now nearly £9,000,000.

Since then many of us have written and spoken persistently of our belief in our great imperial mission. Repetition and reiteration, in season and out of season, of facts and figures and arguments—carrying out the great purpose of this Royal Colonial Institute—have had their due effect, and the whole nation is at last firmly convinced of the paramount necessity of maintaining the empire in all its integrity and beneficence. Some of us, my-

self among the number, have for years past used the analogy of the estate that needed development by means of good management, good roads, and the investment of capital. This analogy has become suddenly popularized because of its assertion by the new secretary for the colonies, whose business-like vigor on behalf of a proper and adequate development of colonial resources we all greet with such confidence.

Tonight we concern ourselves with that portion of our great empire which lies in tropical Africa. The times are ripe for notice and for action. In tropical Africa we have four centers of effort. In its southern portion affairs are in the hands of a great chartered company, and there the one overpowering need is for a period of quiet development. In what is known as British Central Africa, on the lakes dominated from the Shiré highlands, we have, under the capable lead of Sir H. Johnston, a small but efficient band of men achieving noble and significant victories over the slave-raiders. In British East Africa a chartered company has had to surrender its task into the hands of the imperial government. Here again there is actual warfare proceeding, chiefly because over the period of this necessary transference of the administration adequate steps were not taken by the imperial government to make it certain that the native chiefs and races were not misled into believing that the disappearance of the company meant the retirement of the British power.

On the West Coast many recent warlike operations, culminating in the bloodless but none the less triumphant occupation of Kumassi, have attracted public attention. In this last case we have to deplore the loss of many valuable lives, owing to sickness, although the brilliant rapidity of the advance and completeness of the preparations surprised the Ashantis out of all opportunity for fighting.

Perhaps I may interpose to say that the subject-matter is no new one with me. Twelve years ago I had written to the foreign office, after much local inquiry as to the extension of British influence from the East into tropical Africa, that the question of our position should be taken in hand at once before international jealousies became founded on national interests instead of, as then, on mere national aspirations, and I detailed a proper basis for international agreement as to methods to be pursued.

In 1885, while speaking and writing as to the pushing northward from South Africa, I was enabled, in a series of articles published by the *Times*, to urge the permanent occupation and opening up of southern and northern Bechuanaland as a country of great promise, and to insist on occupying and opening up the country to the Zambesi as "a trade gate to tropical Africa." In October, 1885, I was privileged to address a special gathering of the London Chamber of Commerce to explain my meaning in the sketch map here shown as to the legitimate extension of British influence into tropical Africa from the south. We know what has happened since. But until we went up in 1885 no official had ever penetrated into the country of Khama or Lobengula.

Last winter I was enabled to learn for myself as to the extension of British influence into tropical Africa from the west by seeing for myself what English, French, Germans, Portuguese, and Spaniards were accomplishing or intending along the west coast.

It may be well to think of tropical Africa under its four business aspects as an area for the supply of raw materials, a market for British produce, a field for investment, and a field for emigration, and the mind is assisted to a clearer view by carrying in remembrance the three C's of endeavor in Africa, namely, Christianity, Civilization, and Commerce—three most powerful levers of action which can and should be made to work hand in hand for the common benefit and success of each.

My plan is, after a sufficient review of the present condition of affairs in respect of these leading ideas, to sum up by referring to what can and should be done by government and by private enterprise.

As with all the great empires of ancient and mediæval history, Babylonian, Egyptian, Greek, Roman, Frank, Saracen, so with the efforts of the powers of the more modern western civilization, until within a very few years ago, nothing whatever has been achieved towards the conquest of Africa by outsiders. Nothing has been achieved beyond mere forts and factories—mere political or commercial outposts along the coasts.

All other continents—Asia, Europe, North America, South America, and Australia—have been overrun more than once by conquering races, the aboriginals and their successors being suc-

cessively overwhelmed in the flood of newcomers; but in Africa some mysterious power has hitherto defeated all such attempts.

It is not that attack has not been made on the great continent. Even in comparatively recent times the Portuguese had their greatest early successes in Angola and in Mozambique and all along the east coast. Nor was incentive wanting, for the Kingdom of Monomatapa is said to have furnished them with an annual tribute of two millions sterling in gold. More recently Magdala is stormed by a British force, and many nations make armed incursions, yet no permanent hold or even footing in the great interior ever seemed possible.

Almost within the last decade a complete change has come over all these teachings of history. The flags of European nations are found floating over most of the native capitals of tropical Africa. Two main causes have led up to this—white men of brains have penetrated all over Africa, and Europe has felt the pressing need of some new outlet.

On the other hand, intrepid explorers following up river valleys—the Nile, the Niger, the Congo, and the Zambesi, or with irresistible determination making their way across Africa from ocean to ocean—have brought back full, honest, and first-hand accounts of an interior of vast proportions, fertile to a degree, carrying great populations and interspersed with table-lands and highlands with an altitude sufficient to insure climatic conditions favorable to European constitutions. Again, religion, historically speaking, perhaps the most powerful agent in stimulating movements of population, has impelled missionaries, with noble self-sacrifice in their great cause, to penetrate and to live in districts remote and in the far interior. Their reports have entirely confirmed the discoveries of the explorers.

At the same epoch the steady increase in Europe, culminating during the last thirty years, of population, of industrial output, and of capital seeking investment beyond all needs, or even possibilities, of local satisfaction, has compelled Europe to look for oversea outlets for her redundant energies. At the same time applied science has in steam, telegraphy, and other ways added enormously increased facilities for exploration in, for the development of, and for communication with such lands.

Then, again, the more these influences have felt their way into Africa, the more have they discovered, even on first contact,

what great and promising possibilities open up. Populous areas are discovered one after another, although the inhabitants in many cases have not attained to that state of civilization where commerce or industry are at their best.

It has been said that in Africa two-thirds of the natives are unclothed and one-third half clothed, and that it is England's mission to clothe the half-clothed and half-clothe the unclothed. Even a rough statistical estimate of the number of yards of grey shirtings and other mysterious cloths of commerce needed for such a purpose would far and away outrun the capacities of all the mills of Lancashire and India combined. It has also been asserted that if these many millions, or even any large proportion of them, could be prevailed upon to wear flannel next the skin, Australian squatters no less than Bradford manufacturers would have unprecedented cause for rejoicing. Nor is this mere amusing theory. As a matter of fact, wherever we penetrate, more clothing, the outward and visible sign of our civilization, is sure to follow.

Moreover, all experience teaches that wherever you can set up security it is marvelous how speedily natives fall into our ways. They no longer exist at the absolute mercy of all strong men armed who come along their way. With the consequent possibility of the enjoyment and usufruct of property comes the desire for its possession. Security means not only that the people—man, woman, and child—will not be robbed of homes, clothes, and goods and chattels, but that if they sow they will reap their harvest, and if they crop rubber or oil kernels they will be paid for the same. This is the one homely but actual basis of prosperity which we can establish in tropical Africa.

The solid business advantages which we can so readily bring home to the native races has never yet been tried except in detail, and yet we have plenty of evidence of the speedy manner in which African natives avail themselves of the benefits of the Queen's peace.

Let me give two quite recent instances. Close to Bathurst, Fodi Silah terrorized in true native fashion, and merchants handled little or no produce from the districts dominated by him. The inevitable little war followed, with deplorable loss to our naval contingent. The tyrant was crushed, and within a twelvemonth £100,000 had been paid to the inhabitants of those districts for rubber therein collected.

After the Jebu expedition two years ago, within a twelve-month the inhabitants of the district tyrannized over by that potentate, and hitherto enslaved, harassed, degraded, and destitute, earned from our merchants more than a quarter of a million sterling for native produce.

The natives of tropical Africa, varying greatly in race and in capacity, have many undeniably good characteristics.

In the *Daily Chronicle* last January, in one of the admirable accounts of the operations in Ashanti from one of their correspondents, it was interesting to read:

"The more one sees of our colored brethren in these parts, the more one is influenced in their favor. One could hardly meet a more amiable race to work with. Once satisfied that their pay was assured, and that the white officers were disposed to treat them with honesty and justice, all difficulties immediately disappear."

These natives have lived for centuries and centuries in a condition of perpetual war and raid; slavery has been a universal institution; human sacrifices are the culmination of a debased and widespread fetish worship; but that they even now remain inherently capable of better things there is ample evidence. Our Haussa troops and armed police prove that some of them are in military instinct and capacity the equals of our redoubtable and reliable friends, the Goorkhas. The evidences I have myself seen of the earnestness of the religious convictions of many Negro individuals proves that they are susceptible of this the best and highest of all influences.

Again, as laborers for pay, the East Coast Seedi boys or West Coast Kroomen are well and most favorably known. Without doubt the natives of tropical Africa number among them tribes and nations which can be turned to most profitable uses. I may here add that tropical Africa also offers a great arena for the work of many of our Indian fellow-subjects, traders, artisans, soldiers, and planters. Our rule in India tends to a great redundancy of population, and in Africa this surplus will find a useful and profitable field.

It is also to be added that the Negroes of the West Indies and even of the United States may, so far as they will, beneficially engage in what is known as their repatriation. I may mention the well-known and successful efforts of the bishop of Sierra

Leone in inducing West Indian Africans to come over to the West Coast as pastors, school teachers, and mechanics—a movement which might become very popular.

I will now turn to sundry details of the present position in Africa, which, while summarizing what has been done up to the present, will indicate the course we must adopt for the immediate future.

Generally speaking and regarding the big map, we see that at this moment Africa has been parceled off under the flags of different nations of western Europe. At first sight the general public is surprised to see such a patchwork quilt of political ambition thrown so suddenly over this great continent. I myself have followed the matter pretty closely. So recently as 1886 I wrote from South Africa a full letter stating the necessity for prompt inquiry on the East Coast, because continental powers were moving forward to annex. The official reply was that they had no information to lead them to suppose that any exceptional action was necessary. In a few years the "game of grab" in Africa had become the dominant feature. Different nations pursued different tactics. Officials were asserting forgotten claims to wide territories; consuls, travelers, and missionaries were hoisting flags; armed parties were enlisting natives, fighting fights, and scattering uniforms and medals among native chiefs. The home governments were alternately inciting and restraining these more or less responsible pioneers. The one thing conspicuous by its absence was system; the one crying need, forethought and arrangement.

I do not know that the results are wholly evil, but they of a certainty involve endless complications and clashing of interests. This is the state of things we have to face in regard to political boundaries and claims.

As to trade: As I have said, Africa presents on the one hand an invaluable area for the supply of raw materials, and on the other a wide market for the sale of European products.

I may premise by stating that there are no statistical records available from which any accurate estimate can be formed. We have to depend upon estimates which are as reliable as is possible from the data available; and, after all, this great continent has been so little touched by trade or industry that the results I give, although meagre, are more than sufficient for the purpose in hand.

The total value of the trade of tropical Africa is within fifteen millions. The exports stand as follows:

British possessions	£4,600,000
French "	1,000,000
Portuguese "	665,000
Other "	1,300,000

A detailed analysis brings out the invariable fact that all you need give is security to the natives, and products of all kinds rapidly come out of districts which before that produced nothing tangible. Over and over again has this occurred on the West Coast, and the figures are rapidly accumulating which make no doubt of this guiding fact.

The importance of these figures is seen when we remember the following figures of export of British produce to the following colonies and dependencies:

	1863.	1893.
Exports to India	£20,800,000	£30,000,000
" Straits settlements	1,500,000	1,900,000
" British West Indies	4,215,000	3,636,000
" British West Coast settlements	430,000	2,140,000

The West African consumption of British produce has increased more than fivefold.

The curiosities of commerce are proverbial; and it would be a very profitable use of many hours to work out those of African trade. Thus in the exports from the Gold Coast we find the following suggestive figures:

Values Exported.

	1883.	1893.
Palm kernels	£50,000	£103,000
Rubber	*nil.*	167,000
Monkey skins (for furs)	4,000	35,000

The enormous growth of the use of electricity in telegraphs, telephones, lighting, and the transmission of power indicates an increased demand for India rubber which transcends all estimates, and the demand is enhanced by the call for rubber for tires to ordinary carriages, cycles, and automotors. The value imported into the United Kingdom of this one product, "rubber," has grown in thirty years from £500,000 to £3,500,000.

A great development is also taking place in the new product of African mahogany, and there are other hard woods of which we shall soon hear more. As to other vegetable products, suffice it for me to say that I know by personal observation that in lowlands and highlands in tropical Africa rice, fibers, coffee, oil kernels, and nuts of all kinds simply luxuriate. There is positively no limit to the vegetable growths that can be secured in Africa.

As to minerals: When I was in South Africa in 1884 the idea was generally ridiculed that gold existed in paying quantities. The discoveries of gold in the eastern Transvaal were discounted and discredited. The mines worked at Tati, I was told when making the first treaty with Khama, need not be regarded, as they were worked at a loss by a few visionary Englishmen. It was commonly reputed that learned geologists had given it as their deliberate opinion that the geological formations of the Rand district did not and could not hold gold.

It struck me as remarkable in journeying into all this country, from which I knew the early Portuguese invaders at Sofala had extracted so much gold, that the natives had little or no gold in common use. None the less, we all know how many millions sterling of gold have been sent home from South Africa in a short ten years.

I have seen many of those who were on this recent Ashanti expedition. One and all speak of the universal prevalence of gold, and much gold, in all the goods and chattels of the chiefs. They also say that no native, unless compelled, would dig for gold, because all he acquired was at once appropriated by the nearest chief, with death penalty for not giving up any gold found. This expedition has again proved the wide prevalence among the natives of natural nuggets—incontestably proving the existence of extensive alluvial deposits of gold, and bearing out the tradition of the first adventurers as to "Afric's fountains rolling down their golden sands."

I myself met with indications of many other minerals. One trader showed me a valuable product he was collecting, the ultimate result of which was rows of odds and ends of bottles filled somewhere in the interior by natives with quicksilver.

All we can say with certainty is that there are endless districts in tropical Africa very rich in minerals, and especially in gold.

I would pass now to the possibility of opening out new markets for the sale of the products of the British Isles.

Various estimates have been made as to the population of tropical Africa. We are in no need for the purpose in hand of any actual accuracy. We are assured by all evidence that certainly upwards of eighty millions exist at the present moment.

We are also certain that the curse of slave raiding is still an active force over the greater portion of these areas—over which sanitary and medical knowledge has obtained as yet little or no control.

We also know that in many centers human sacrifice is rampant. The death of a chief necessitates lining his grave with the corpses of slaves to serve him in the next world. The death of a king means five hundred slaves to be killed. Even the harvest thanksgiving in the Yam customs involves the sacrifice of many human victims.

The country is therefore dominated by terribly prolific causes of death, and causes which the Union Jack can speedily remove; so that, whatever the actually existent number of millions of natives, it is certain that these numbers can be prodigiously increased if once we can bring them under the influences of our civilization.

It is a matter of exact knowledge that these natives with avidity avail themselves of "European" goods whensoever they enjoy opportunities of quiet possession. I had the privilege the other day of a most instructive talk with Sir Francis Scott, whom the country so heartily congratulates on the entire success of his expedition to Kumassi.

He told me that up north of Abetifi, in the districts in the bend of the Volta, the excellent native cloths so largely made and used there are rapidly becoming replaced by English cloths. All explorers have noticed how unexpectedly far British goods have penetrated. I wished at Kolobeng to see the copper and iron works, where the natives in Livingstone's time still carried on their ancient wire-making; but I found in place of manufactories stores thriving on the sale of English-made wire. Up in Khama's country I asked to see the native method of joinery by sewing, as it were, with leather thongs. I found this had been superseded by Nettlefold's screws, a product of the Birmingham school.

Take another view: At the village of Brandon, in Suffolk, the time-honored industry of chipping flints for muskets has taken to itself a strong revival because of the increased demand for flint muskets for Africa, since the Berlin act forbade the sale of arms of precision to the natives.

Instances can readily be multiplied of the rapid spread of European goods. I see many shippers and merchants present who will, I know, bear me out in saying that, provided the political powers do their duty, the resources of tropical Africa are illimitable, both as an area of supply for products needed by our industries and as a market for the sale of the products of our home industries.

Let me, however, before I deal with the concluding problem as to what political action is necessary, briefly mention the two other points of present interest, namely, investments of our capital and employment for our emigrants.

As to the investment of capital, of which we have such a redundancy in this mother country: As I said in 1885, we have here a great estate to develop, and if and when it is developed it can only be by means of capital. Personally, I am a firm believer in individualism. I do not care to see capital invested in Africa under the direct care and control of the State, because I think that in such cases it is likely to be heedlessly and disastrously invested.

But there are endless channels now being opened out by banks, trading firms, shipping firms, and others, by which individual enterprise is ready, as of old and in other places, to pioneer the opening up of Africa. There is no doubt but that in the making of communications by steamer, railway, road, and bridge private capital and private enterprise can be largely and beneficially utilized.

Then, again, many industries—gold mining, timber drawing, plantations of many kinds of tropical produce, as well as the organized collection of wild native products—all require capital for their adequate working. Many of those in the trade have already explained to me how very profitable their investments have proved already. All they ask is that government, restricting its efforts to its proper spheres, shall extend the Queen's peace as rapidly as possible over larger areas, that these may be brought under the fertilizing influence of private capital.

As to emigration: At the recent geographical congress this subject was much discussed, and the public generally is eager for information. The question is, What classes or individuals of our surplus population are likely to find employment in tropical Africa, and in what numbers?

Two "geodetic" facts have to be borne in mind. Africa consists of lowlands and highlands. In the lowlands, which, we know, are the ports and the coast settlements, and up the big rivers, the life is essentially tropical. In other words, in these lowlands there can never come into existence a white laboring class. Our nation in that part of Africa can only provide the brains and spirit. Management, superintendence, initiative, control—these are the essentials of prosperity and progress there, which can only come with the presence of the white man. It is true the climate in the lowlands is such that the white man, as an individual, can only work there for a given period. Frequent rests in his native bracing cold are absolutely necessary if his vigor is to continue; but this merely means that as, generally speaking, a white man can only work half time in such localities, twice as many white men must be employed. It is an appalling and interesting fact to see that the apparently insignificant rise of the annual temperature by only 15 degrees of Fahrenheit reduces by one-half the capacity of the vigorous white man to conquer and control natives. However, so it is; but the more we occupy and open up Africa the more openings will there be for individuals with brains and courage to work in these lowlands. The men who are now making their livelihood by such work in Africa may be counted by hundreds; but, if we really set ourselves to control actually the areas nominally under our flag, such employés will be numbered by the thousand, a prospect not without its interests to the very numerous parents of the middle classes, whose urgent problem is "what to do with our boys."

The highlands of Africa are in a different category. Black labor there is not so much a matter of climate as of fact. These areas happen to contain a large black indigenous population eager to work for wages; but white labor is in large degree possible, nor does the white man in such climates lose his energy or powers. In these districts there are openings for mechanics and artisans, even though their ultimate destiny be to become the foremen and gangers of black labor.

The value to emigration of such districts depends greatly on the extent of the area from time to time opened up, and the industries found to pay in such areas. The table-lands immediately south of the Zambesi for 5,000 to 7,000 feet above the sea, which I know by personal experience to be extraordinarily healthy and invigorating in climate, are attracting thousands of men of all ranks, and if the gold indications bear out in any degree their early promise, flourishing white communities will soon astonish the world in these highlands of Southern tropical Africa.

The highlands of British East Africa and British West Africa are somewhat nearer the equator, and, of course, as yet but partially explored; but there is no reason to doubt but that wherever highlands are found in Africa, there large white communities will come to exist so soon as they can there find any adequate returns for industrial occupation. In my belief, so soon as we penetrate into the interior we shall discover many such plateaus, and not only our traders and capitalists, but our emigrating classes will there find very profitable fields for their energies.

I now pass to the concluding portion of what I have to say today. I have endeavored to present, as it were, a bird's-eye view of the present position in tropical Africa. I wish now to deduce the practical conclusions as to what needs to be done there if we are to add to our own prosperity by making Africa prosperous.

As with magnetic energy, so with that of nations. There are, as it were, two poles inseparable, and yet the very opposite one to the other. On the one side we have the corporate, on the other the individual, action; on the one side public, on the other private; on the one side the government, on the other the business influence and initiative. The two energies often clash, and often there is much hurtful friction between the two; yet both have their proper spheres of action.

Taking the private energies first, we remember that in all the history of Africa the private trader or planter has made little tangible impression. In all other tropical countries—in the West Indies, Central America, the East Indies, and the islands of the far East—planters have permanently and for centuries established themselves, and with the traders they have taken hold of the whole areas and populations of those countries;

but, although the very first conquests of the modern civilization of Western Europe were made on the shores of tropical Africa—east as well as west; although the Portuguese before the end of the fifteenth century had established their supremacy over the trade outlets of all the coasts of tropical Africa; although the English, Dutch, Spaniards, and French established factories and ports in the sixteenth and seventeenth centuries, and although the Portuguese endeavored, by means of the introduction of transported criminals and condemned Jews, to establish territorial dominion as in Brazil, yet so lately as twenty years ago no European nation had any claim to an actual effective dominion over any territories in tropical Africa. The private trader or planter, of whatever nationality, obtained comparatively no footing whatever in any part of the interior of Africa.

The only method, indeed, by which the trader could hold his own was by association in the form of administrative companies, and these early became the organized means by which traders of all nationalities began and maintained trade on the coast.

The known silver mines behind Angola; the known gold mines inland from Elmina and Sofala—the produce of which came down country in material quantities toward the end of the fifteenth century—were never opened up or adequately worked.

There was one great overpowering reason for this contrast between Africa and the rest of the tropical world—one great native blight which European civilization cultivated and fostered. The native products of gold, ivory, and spices first rewarded the European adventurer; but then there descended an epoch based on the Portuguese discovery, as stated by the writer, Pyrard de Laval, "the greatest wealth is that of slaves." Forced labor was the rule of the age, and in tropical Africa the institution of slavery was found in universal use among the native tribes; but in the newly conquered Brazils and West Indies, on the plantations and in the mines, labor was needed, and the great idea arrested all attention, that among the teeming populations of tropical Africa this supply of labor was to be found. The terrible slave trade sprang into existence and flourished until the year 1837, and for all that time closed Africa to other forms of trade and industry.

The slave trade which flourished for so long and with such vigor involved slave raiding. Tropical Africa, from Indian

ocean to Atlantic, was handed over to this destructive blight for all these years, and it is no matter for wonder that industry and commerce never obtained any foothold.

Private enterprise, at the first devoted to securing gold, ivory, and spices, speedily concentrated all its energies on this disastrous slave trade. There was no room, no need, for State action, for the baser sort among the natives were only too desirous to assist and abet the white man in his nefarious new trade, which extended its ramifications far into the interior.

No change of any magnitude came over tropical Africa until the slave trade, thanks to the generous and enlightened action of the British, and for many years of the British alone, was finally suppressed.

Immediately there followed a new era of trade. In one word, the oil age succeeded to the slave age, as that had succeeded to the gold age. Rubber and other native products were gradually added to the list, and a new and legitimate commerce came into being; but it was all in uncultivated indigenous products.

Here again, however, a great evil came to be developed. In exchange for these native products, clothing and a variety of implements formed the first staples. Very speedily, however, the natives acquired a taste for the white man's firewater, and spirits took a fatal hold on the native mind. The wiser among the merchants earnestly deprecated this "trade" from the very commencement, but no reasoning could stay the flood of spirits poured into tropical Africa in payment for native products.

We are thus brought up to the date of our own times. Meanwhile the institution of slavery continued rampant over all the interior, and slave wars and slave raids continued to depopulate large areas and to crystallize a universal sense of insecurity and oppression, which entirely prevented any industrial growth or development.

Private enterprise had proved itself quite incapable of dealing with these forces of slavery and drink, which were so entirely opposed to prosperity and industry.

The governments of the bigger powers, whose subjects were trading with Africa, by degrees found their attention concentrated on Africa. France and Germany, finding no foothold for colonial dominion in any other part of the world, not unnaturally looked to unoccupied Africa. Portugal and Great

Britain, already with nominal rights over large extents of coast, naturally sought to hold their own. The Berlin and Brussels conferences became a necessity.

I need not here recapitulate the results of those conferences or the articles of the well-known Brussels act. So far as they go, they are admirable; but they leave a very great deal to be desired, a very great deal yet to be accomplished.

At many points there is urgent necessity for renewed international activity and agreement.

As I have already pointed out, the partitioning of Africa, made as a first attempt, is the very reverse of satisfactory. The boundaries assigned are not complete or reasonable. In great measure they lack the essential element of permanence in following neither tribal nor natural lines of demarcation. Again, they overlap and interlace in a most perplexing manner. Grave difficulties have already arisen, emphasized in many instances by actual bloodshed, in agreeing to or asserting these boundaries and frontiers.

Even the official delimitations now proceeding, while for the moment satisfying local or temporary necessities, cannot in all cases be regarded as permanent or even satisfactory settlements of the problem. Too often they are the mere official confirmation of quasi-treaties made in haphazard fashion with native potentates.

The question of these boundaries is of far higher order than this. Each area under any European flag is in the charge of that European power. The responsibility thus taken up is no mean responsibility. The forces of civilization are to be introduced with the view of bettering the position and promoting the welfare, moral and material, of the native races. With this fundamental object in view, European nations would do well so to round off their areas that, for all purposes of administration, for the institution of justice, the raising of necessary revenue, the promotion of security, and the maintenance of peace, there should be no overlapping or contention of rival authorities.

In my own recent visit to West Africa, where I found the French authorities most hospitable, it was a hard task to explain that the English were not jealous of the extension of French rule, provided it secured a better prosperity for the natives. In the "scramble for Africa" the first idea of each foreign nation

seems to have been to paint as much as possible of the map of Africa with its own color. Of many districts little or nothing was known, and these were pounced upon haphazard, with the result as depicted on the map.

Another point undetermined was the precise position of such proprietary and prescriptive rights of citizens of other civilized countries as were found in active existence in these areas. In this respect also much friction has been caused and much bad blood created.

Yet one more point not as yet satisfactorily settled is the position of missionaries and schools. Without doubt the missions of various churches, and more especially those of our own British churches, have done the major portion of such work as has been done to reconcile the native mind to ideas of respect and love for our own civilization. As was only to be expected, earnest religious effort has been the first and the most powerful lever to set up and promote an initial good will among men in Africa; but international jealousies of a political character have on occasion ridden rather rough shod over these purely pacific and most useful agencies. In some cases the sudden forbidding of the use of a particular language, in others of a particular ritual, has brought undeserved ruin upon flourishing and useful missions.

In other cases the raising of revenue has proved a material drag on what should be the friendly coöperation of all powers for the development of Africa.

The main source of revenue at present is that of customs duties laid on imports; but the rates and tariff differ very greatly along different portions of the coast line, and the opportunity is given for one settlement to endeavor to filch the trade of some other settlement. Moreover, any policy which can be controlled by means of customs entrances, as with arms, ammunition, and spirits, comes to be quite at the mercy of any neighboring but independent coast authority.

Uniformity in customs tariffs, at all events for the largest possible coast lines, is of the utmost value to proper administrative control and successful raising of revenue.

Again, along the land frontiers of the various States the opportunity is afforded for machinations in the levying of duties, which will oftentimes check and even destroy a particular com-

merce by driving it from its accustomed routes. Evil in this way has already resulted in many places. Up the two hundred and fifty miles of waterway of the Gambia river many of the creeks that provide water-carriage as feeders to the ocean trade run down from what has been made French territory, because of the marking of an unnatural and altogether unreasonable boundary line, at ten miles distance from the bank of the river.

Again, the recent bloodshed and lamentable loss of life at Akassa seems to be originally due to the incredible action of the British authorities in drawing a rigid line of custom-houses right across the waterways up and down which the native canoes have traded for centuries. This obtuse Chinese wall of rival customs tariffs actually divided one British province from another.

I must give one more instance of the want of some general plan, even within the British sphere. The Colony of Lagos and the Oil Rivers or Niger Coast Protectorate agreed to increase the import duty on spirits and make it uniform all along their coasts, at the rate of two shillings per gallon; but in their midst is the small strip of coast, with the Akassa mouth of the Niger, that forms the outlet of the Niger Company's territories. Here no change has been made in the power of collecting the duty. It is also to be remarked that in the German Cameroons on the east and the French Dahomey on the west the duty remains at one shilling per gallon.

Such haphazard and partial changes in the tariff only secure the one most undesirable result of a gratuitous and useless dislocation of trade.

Passing to the more active work of governments, we notice, first of all, the duty of seeing that facilities of communication are very greatly increased.

In the first place, as to the access of ocean steamers: On the coast between Cape Verde and Sherbro there are quite a number of rivers and estuaries into which these steamers can enter. The Gambia affords a magnificent waterway for more than two hundred miles inland. At Sierra Leone there is as fine a harbor as there is in the whole world, but to the southward and eastward there are no available harbors, unless we exempt the somewhat difficult bars at Lagos and at the mouth of the Niger.

In both these latter cases it has been stated that sufficient im-

provement in depth could probably be achieved by means of training walls at no great cost. At these various ports private enterprise has provided excellent coaling facilities, but the local governments have yet much to accomplish in supplying a sufficient supply of good water.

On the East Coast, Mombasa is an ideal harbor, while the Zambesi, with better knowledge of its channels, should certainly suffice to carry ocean steamers well up to within reach of our provinces to the north and south of that river. The present need for expenditures on harbor works concentrates itself on works of protection against the perennial surf at some point, such as Accra, on the Gold Coast, so that any route to the interior to be served by a railway may enjoy adequate facilities for connection with the ocean steamers.

On many of the rivers on the West Coast much useful commercial work will be done by suitable river steamers, but much has to be learned yet as to the seasonable changes in the depth of the rivers and the character of obstructions to navigation. It is on the East and in Central Africa that steamers will play the most useful part on the splendid lake system in regard to inland communications.

But we have to learn much yet from the making of railways into the interior. Among those who know there is and can be no doubt of the immense advantage they will be in the promotion of peace and development of industry.

When I returned from the West Coast last spring this question of railways was warmly agitated, and it was my privilege to introduce a deputation to Lord Ripon. In the interval between the making of the appointment and the reception of the deputation the government of which he was a member had been defeated and Lord Ripon could not make any official promise, but he made the most welcome announcement that he and the colonial office had come to the decision that these railways must be made. A fresh deputation, as soon as the new government was installed, I had the pleasure of introducing to Mr. Chamberlain by way of clinching the important movement. It is needless to add that Mr. Chamberlain's reply was a most cordial adherence to the scheme—a fresh instance of that continuity in colonial policy of the right kind which we all hope will survive all the chances and changes of party politics.

Steps have already been taken to commence these three comparatively short railways on the West Coast, as also the longer and yet more important line that is to connect Mombasa with the Central Lakes system.

Perhaps I may here briefly interpolate my own actual experience of a railway 150 miles long in tropical Africa. This was made by the French several years ago from the excellent harbor at Dakar to the old capital of St. Louis, on the Senegal river.

As to the promotion of peace, I well remember studying the large scale staff map in the government house at St. Louis and seeing marked on it the very numerous and hard-fought engagements which the French had had with the natives immediately inland from Dakar and all the way up to St. Louis. By their dates you noticed that all ceased just at the time the railway came through.

As to resulting industry, not only is there a large and gratifying amount of wild native products brought down to the railway, but all along the line for miles and miles the natives have begun of themselves, what was never known in that part before, to cultivate a variety of native products. This is, indeed, a valuable object-lesson as to the beneficial effects of peace and facilities of communication, which we are confident will be repeated in Uganda and in our own West Coast settlements.

The question has been mooted how far these railways are to be constructed and worked by government and out of public funds, and how far they form the legitimate object of private enterprise. There are certainly many examples of railways that in management and financial results have suffered greatly by being in the hands of the government. Both in regard to their construction and their working, these railways in tropical Africa will have to be very closely watched in all respects. The initial difficulty in construction is the labor question. For the present the whole country, even close around our capitals at Sierra Leone and Accra, is overrun with the slave system, and although it is impossible at one blow to upset such a system, the construction of these railways can be made a grand opportunity for teaching the native the idea of labor for payment.

With reference to private enterprise in all such matters, it would be a fatal error to ignore its utility. Contracts for such works bring an invaluable element of brain power into a colony,

and one work leads to some other, to the great advantage of the locality.

The action of government in granting concessions generally is closely connected with the construction of necessary public works. But it must not be forgotten that in all comparatively unknown countries the development of any industry is accompanied by very great risks, and that unless the problematical profits are large, the sound class of enterprise will not enter the field. The principle of demanding a very high price for a concession, say, of timber or mineral rights on the understanding that the money so paid will be devoted to opening up communications is one that must be applied with the greatest caution, seeing that it may largely act merely as a check on legitimate enterprise. It is far wiser for the statesman to leave as much of profit as is possible to the individual enterprise, and by this means to foster the greatest prosperity of the State, than to endeavor to mortgage for the purposes of the State any inordinate share in the profits of pioneer enterprises.

Lastly, we come to a class of government action even more important than the building of railways.

We have chosen to hoist the British flag over large areas of Africa. We have already demolished several native organizations and governments, and are determined to carry on this policy wherever we encounter native systems which are at variance with the primary dictates of humanity. This action of ours imposes on us the moral responsibility of setting up in substitute some other and better organization and government. We have no right, we have no business, to dethrone a native potentate unless we inaugurate something better in his place. We expended over one million sterling in putting an end to the rule of King Koffi in Ashanti; but we set up nothing in his place, and we became disgraced by seeing another twenty years of inhuman and barbarous tyranny settle down upon Ashanti. We had no right and no business thus to neglect our moral duty. Nemesis comes in that we have again to interpose and spend parts of another million in destroying this new tyranny of King Prempeh.

Two years ago Fodi Silah was tyrannizing in barbarous fashion the country within seven miles of Bathurst, the capital of a colony founded by us two hundred years ago. Slavery still

flourishes within a few miles of that Freetown in Sierra Leone which was founded to commemorate the end of slavery at the beginning of this century. Until within the last few years, to our shame and stupidity be it said, we made no efforts whatever to extend the strong arm of liberty and law to any distance whatever outside the towns of which we were in occupation. If a new era is to dawn on our possessions in tropical Africa, it will come under the motto, "Administer, administer, administer." Means must be taken to bring peace and security, law and order, to the home of every native.

We know what we have accomplished in India. Gradually British administration has been extended, till now it covers practically the whole of that enormous area; and it is not to be forgotten that one result has been that even within the last fifty years trade with the mother country has risen from 30 to 200 millions in annual value.

The precise means of extending British administration must vary according to place and circumstance. Residents in native centers are the first steps, and the subdivision of each colony and territory into districts for purposes of magisterial and fiscal work is no hard task. Men to work in such a service come forward only in too great numbers, and the task of administering our four great provinces in tropical Africa affords, indeed, a noble and most useful career. British West Africa, British East Africa, and British Central Africa can readily be brought, over all their areas, under proper administration. The one thing wanting is that the nation will assume its responsibilities and see that the nation's duties are carried out.

In the past the health of administrators has suffered severely, but this is largely due to the fact that the only localities for residence have been right down on the coast—often actually in mangrove swamps. Better sanitary arrangements even on the coast, facilities for reaching highlands in the interior, and greater experience of the ways and means of preserving health in such climates will conduce materially to the better health of those employed in this great work.

In the area immediately north and south of the Zambesi, and in the country around the Niger, for the present, administration is in the hands of the Chartered Companies. Their charters have been carefully drawn, and no divergence from the lines laid

down is permissible. In such cases there must, however, arise friction when these great and powerful corporations clash with private interests. In such case the charters endeavor by guarding against the formation of any monopoly to protect the right of the minority. It is a primary duty of the imperial government to carefully watch the working of these charters, and above all and betimes to act upon full knowledge of what is proceeding both for the advantage of the company and of the general public.

I would briefly sum up. Wise men are all agreed that tropical Africa, practically untouched as yet, contains great stores of wealth for the human race, great supplies of those mineral, vegetable, and animal products of which industrial nations stand in such need.

Tropical Africa is populated by at least eighty millions of natives, fifty millions of whom are under the Union Jack, who have for ages been dominated and degraded by vicious systems of government and superstition. To save these natives from themselves is no mean or ignoble task.

Our nation has taken over great areas of Africa where the noblest instincts of our race, the highest work with which our people are concerned, and the best business interests of our empire are certain to find fit opportunities for profitable and successful exercise. I have purposely avoided too much detail—the occasion is one for a general review—but I hope I have said enough to carry conviction to the public mind that in tropical Africa we possess ample opportunities for all our best national energies, and that provided only we compel any government in office to take a large and properly statesmanlike view of our duties and responsibilities, we may rest confident that in tropical Africa we shall be able to reap a welcome and new harvest of results conducing alike to the prosperity of our own nation and of the natives, and leading to the setting up of civilization and the extension of the blessings of Christianity over all that hitherto-neglected area of the world.

DISCUSSION.

The CHAIRMAN (Sir Robert G. W. Herbert, G. C. B.): The interest of the subject and the well-known ability of the lecturer have attracted to our meeting a larger number perhaps than usual of capable and distinguished representatives from various

parts of our Colonial empire. I regret, however, we have experienced two disappointments, for we had hoped that the Hon. Dr. Montague, minister of agriculture in Canada, and the Hon. Mr. Reeves, the new agent general for New Zealand, would have been present this evening. Dr. Montague, who has lately come to this country, has written to say that he is suffering from an attack of neuralgia, and Mr. Reeves has only just arrived—too late, in fact, for him to be with us this evening. We have, however, here a good representation of gentlemen who have served the Queen in tropical Africa, or who are high authorities in connection with its products and commerce. The first whom I will ask to address you is Sir Francis Scott, whose name is well known throughout the empire as that of a gallant and distinguished soldier. He has served, as most of you must remember, through the Crimean war and the Indian mutiny, and he has the remarkable distinction of having twice marched successfully through Ashanti—once in 1874 with Lord Wolseley, when the Black Watch was so well to the fore, and again in command of the recent expedition, the whole success of which depended on forethought and organization, and which he conducted with such remarkable ability.

Colonel Sir Francis Scott, K. C. M. G., C. B.: I have not been so long in the Colonies as some of my friends who are present tonight. There is, for instance, Mr. Hodgson, who has been on the Gold Coast longer than I have, and has administered the government on several occasions; and there is Mr. Alfred Jones, who knows more of the commercial business than I do. In fact, so far as commercial business goes, I know nothing. I quite agree with what Sir George Baden-Powell has said. There is one thing I am rather strong on, and that is the means of getting away from the coast and going into the interior. Our seats of government on the coasts of Africa, east or west, are all unhealthy. Dr. Parke, who was with Mr. Stanley, in his book about the health of Africa speaks of the coast-line as being always unhealthy. All the forest low-lying lands are unhealthy. I am speaking now of my own experience on the Gold Coast. I have been there four years, off and on, and have seen a good deal of the interior. I have lived beyond the forest-line for seven months at a time with eight or ten officers and two doctors, and we enjoyed excellent health. I am speaking now of about 200 miles

beyond the forest. The forest on the Gold Coast is not more than 200 miles broad, and if we could only do away with the old system of congregating on the unhealthy parts of the coast, I know for certain that everybody would be much better in health. Every mile you go into the interior the healthier it is. My own officers, when I have sent them on any business into the interior, always came back looking much healthier and ruddier. I know that governments are disinclined to remove the capital, once it is fixed. Accra is decidedly the healthiest spot on the coast, and I know people who like it, but I would remind you we have improved it greatly. We have race-meetings, lawn-tennis, cricket, and last, but not least, golf. All the same, if we could only get the seat of government removed into the interior during part of the year, as in India, we should all be the healthier. I believe that the flag would attract trade, and the more likely we should be to get our railways and harbor made. It would be the better not only for the Africans, but for ourselves; for I know myself that the natives prefer Manchester goods to any other. I repeat, therefore, that if we could only get further into the interior, the better it would be for all concerned.

The CHAIRMAN: We have with us another distinguished soldier, who, like Sir Francis Scott, has shown great capacity in civil administration and negotiations, and who has a knowledge of South Africa, Eastern Africa, Swaziland, and other parts such as few possess.

Major General Sir FRANCIS DE WINTON, G. C. M. G., C. B.: I think we are all very much indebted to Sir G. Baden-Powell for his very excellent address, which, however, dealt so generally with subjects connected with Central Africa that one has a difficulty in finding any particular subject on which one can give you information. There is one point which has already been alluded to, namely, that the three forces we wish to introduce in Africa are Christianity, Commerce, and Civilization. I would like to add one more C—and that is Carriage, or Transport. It is not of the slightest use attempting to develop Africa until we are able to get into the interior more easily than by the present mode of progression. I have tried that over and over again, and have come to that conclusion. I remember remarking to the King of the Belgians: "Your Majesty, there is one thing to do,

build a railway between the Upper and Lower Congo." That railway has been begun and completed half way; it will open up the whole navigation of the Upper Congo, which means a navigation of nearly 6,000 miles. You can fancy with water carriage, which is very cheap, what an enormous amount of products you can bring down, provided you have a railway to bring them within measurable distance of the markets of the world. When I was on the Congo I had to pay £35 a ton to bring any goods up and down between the highest point of the Lower Congo and Leopoldville, which was absolutely prohibitive except perhaps as regards ivory. On the east coast of Mombasa I tried to develop trade, but I found none of the grain grown on the coast land could be brought down to the coast to be shipped from a distance of more than fifteen miles. Until we have transport, therefore, we have done nothing but touch the fringe of the coast-line, and we cannot develop Africa. Therefore I have been and always shall be a very ardent advocate of railways, for these three reasons, namely, that by them you can destroy the slave trade, regulate the liquor traffic, and plant your white communities in different parts of Africa, where, supplied with proper necessaries of life, they can live and teach the natives how to work and utilize the vast products which exist there. When I was on the West Coast I found there was a steady inroad of what you may call Mohammedanism from the north. There the native is perhaps much more easily led to Mohammedanism than Christianity. Christianity is sometimes presented to him—wisely or not I won't attempt to say—in forms he cannot understand, whereas Mohammedanism simply teaches him of a God, makes him in his own opinion a gentleman, and does not interfere with his ordinary daily life or manners and customs; therefore Mohammedanism increases rapidly, while Christianity, you know, has to fight a hard battle. Railways and means of communication to the center will stop this tide of Mohammedanism, which is the curse of the country, because, while it makes a man a gentleman, it teaches him nothing else except to sit still or deal in slaves. I have much pleasure in thanking Sir George Baden-Powell for his paper, and I trust all present will do their utmost to advocate the making of railways into this vast continent, which will do so much for us and for our population at home in providing fresh markets.

Mr. ALFRED L. JONES: This has been one of the most remarkable nights, I am sure, we have ever had in connection with West Africa. When Sir G. Baden-Powell read out the resolution of the House of Commons in 1865 on the subject of West Africa I felt deep regret that the House and the country had not had the benefit of a few such papers as we have heard this evening, for then the House would never have arrived at that resolution. One thing is certain: it was a tremendous mistake for England. It has required great effort and a great deal of pegging away to persuade our people to take more interest in that valuable part of the world, but we are gradually getting on, and especially since Mr. Chamberlain came into office. It is lamentable to think that England should have allowed things to go as they have gone there; but, as I have said, the outlook is brighter. I should be sorry to say anything in depreciation of the men who have labored there before. They had their disadvantages—the disadvantage of the House of Commons resolution, for example. But under the present régime we are getting a class of governors who will be ready to open up the country, and I am glad to mention that the opening up the hinterland of Lagos has been that we have now a trade of a quarter of a million sterling in one year in rubber alone. I am pleased to hear of the hinterland of the Gold Coast, and that we have opened up that country without bloodshed. It is a fearful mistake to kill the natives of Africa, for they are the men we have to live on, and my opinion is that they are one of the best native populations we have ever had to deal with. It was, I quite agree, a stupid thing on the part of the authorities to fix their headquarters on the coast, which is the worst place for the fever, and if they could only pass by railway or some other ready means to the terrace-lands I am sure they would be the healthier for it. There ought to be a pure water supply for the colonists. It seems an absurd thing to spend a large sum of money in building churches and not to have pure water—certainly the pure water is the first necessity. We have in the audience this evening a wonderful character, in my opinion. I refer to that most worthy lady, Miss Kingsley. She has faced the climate and the great dangers of Africa, and she has come back and told us a great deal of truth. I feel sure that our missionary efforts are not as productive as they might be from our not teaching the natives

some industry, and I think we should urge on our missionary societies the desirability of their teaching some work of a useful kind, such as that of the blacksmith, the tailor, and the shoemaker. As to the vexed question of the Berlin conference and the spirit trade, I would remind you that we in England benefit very little by the trade in spirits, which are "made in Germany." I think the representatives at the conference were very much to blame for not insisting upon some uniform duties at all the possessions along the coast. Today we stand in this position—that England has become suddenly virtuous, and wants to stop the trade, charging double duty, while France and Germany go on as they were. That, I think, is a mistake. In conclusion, I would say that we have to thank Sir G. Baden-Powell for an instructive and useful paper.

Mr. F. M. Hodgson, C. M. G. (colonial secretary of the Gold Coast): The admirable paper we have heard tonight is one of peculiar interest to myself, because I have been for upwards of seven years engaged in assisting the work of developing one of our possessions in tropical Africa, and I am on the eve of returning to continue that work. I think the Gold Coast a very fair sample of our possessions in tropical Africa, and it will not be out of place to make a few remarks based on my knowledge of that country. It is only in recent years that the trade value—and I refer more especially to the prospective trade value—of our West African possessions has come prominently under notice. The present prosperity of these possessions is, in my opinion, almost entirely due to the abandonment of the mistaken policy of concentrating and confining our influence to the tribes on the coast line. In recent years we have pushed back into the hinterland, and have absorbed, or brought into touch with the central authority, tribes formerly entirely independent. It is generally known, I think, that at the present time there is a commission sitting in Paris for the purpose of arranging boundaries between the French and English possessions in the far hinterland of the Gold and Ivory Coasts. It has been brought about by treaties signed with the tribes in that part of the country. I am glad to be able to think that many of those treaties were signed during my administration of the government, because I regard them as likely to have a very important bearing upon the future trade of the country. The majority of those treaties have been

signed with Mohammedan tribes, who are entirely distinct from the tribes on the coast line; they are tribes who have some idea of civilization, they are workers in metal, keen traders, industrious, and people who, having wants, are likely to welcome British traders in their midst. I would like also, in passing to refer to the policy which we have now brought to an end, of non-interference in the affairs of the Ashanti country; the annexation of that country will always be associated with the name of my distinguished friend, Colonel Sir Francis Scott. The country of Ashanti is rich, like all other parts of Africa, in natural products. No doubt, in the first instance, the exports from Ashanti will be confined to gold dust and rubber; but the time is not far distant when, by bringing good government to bear on the country and by capitalists and merchants exploiting the country, we shall increase the revenue and pay back to ourselves the cost of the expedition. Sir George Baden-Powell has, I noticed, put down the cost of the recent expedition at £1,000,000, but that is far beyond what is likely to be the cost. I think the figure will be nearer a quarter of a million. You have heard of the advantages of developing tropical Africa, and I should like to give you a few figures showing how quickly an industry springs up there. In 1883 the export of rubber from the Gold Coast amounted to twenty-six tons, of the value of £2,300, while in 1894, not a very good year for the industry, the export was 1,352 tons, of the value of £200,000. Of African mahogany the export in 1890 amounted to £500, and in 1894 to £70,000. With regard to coffee and cocoa, these products are increasing in quantity very rapidly. I attribute the increase in the cultivation of these articles of commerce to the policy of the late governor, Sir Brandford Griffith, who established a botanical station on the Gold Coast for the purpose of encouraging other industries than the staple industries of the country. I look upon botanical stations as likely to be important factors in the development of countries in tropical Africa, and no government can be said to be complete until such a station has been established. As to coffee, there is no reason why the West African colonies should not compete very favorably with the other coffee-producing countries in the world, and I think the time is not far distant when the Gold Coast, at any rate, will be a very important competitor. There are several products I should like to

bring before your notice, but I will just mention one, and that is the export of the kola-nut. I think that has a great future. It is well known to the Mohammedans in the interior. This product has peculiar sustaining qualities and is largely used by Mohammedan traders when making long journeys. It has been exported from the Gold Coast now for the last four or five years, and is, I believe, largely used in the manufacture of chocolate. Incidentally I may say that I understand that the kola-nut forms a reserve ration for the German soldier when on service. I would also like to refer to the gold industry, but that is a very wide subject, on which I have not time to dwell. I will only say this, that in the Gold Coast there are many districts which produce gold in paying quantities, and but for the unfortunate climate there is no doubt that long ago the Gold Coast would have been ranked with other gold-producing districts. In the development of tropical Africa there are three essentials—capital, labor, and good government. By the last I mean enlightened government, a government that will expend its surplus revenues in constructing roads, bridges, light railways, and other works which make for advancement and civilization. A great deal has been done on the Gold Coast in the matter of roads—a great deal more than the government has had credit for—and the construction of roads is now being pushed forward. Again, we have had a survey for a railway, and we know what the cost of a railway is likely to be on the Gold Coast—about £5,000 a mile; that is not very much, and, I think—indeed, I feel certain—that in the near future we shall see a railway in the Gold Coast colony. There is one difficulty, and that is we have a seaboard of about 350 miles, which is, unfortunately, nothing more than a surf-bound coast. It is absolutely necessary, if we are going to develop the country and land heavy material, that we should have some place where steamers may come in safety and land these heavy materials. This matter has not been overlooked by the colonial or imperial government, and only recently experts have been sent out to see whether it is not possible to have a harbor at Accra, which is the seat of government, or, failing Accra, at some other place where it would be useful to the government. In order to carry out works of this magnitude it will be necessary to come to the British public for loans, and I

think we shall all hail with pleasure the day when they are applied for, because it will show that the policy which the present Secretary of State has inaugurated, namely, that of regarding the colonies as a portion of a large estate, is on the eve of commencement. I, at any rate—in fact, all interested in the future of tropical Africa—will hail that day with the greatest possible pleasure. There is one other matter, and that is the labor question. I do not think West Africa can be regarded altogether as a field for the emigration of Europeans; there will never be wanting Europeans in search of employment who will come out and risk their health to engage in work there; they will be there to supervise the work of the natives. Now West Africa teems with a native population which is both hardy and able-bodied, and there ought to be no reason why, for work such as railway-works and the development of the country generally, we should not always have a very good supply of native labor. But there is one drawback to their giving continuous work, and that is that the native cannot emancipate himself from the native customs which he has to follow. I mean that there are customs observed in his native village which his tribe consider it necessary he should attend if he is in within reasonable distance. I should not like to see the introduction of an alien race into the country, as, for example, the East Indian or the Chinese, which has been advocated by many able people and is regarded as a great necessity by them. I would sooner advocate intercolonial emigration. What has taken place on the Congo? There a railway is being constructed, and the greater part of that work has been constructed by men from the Gold Coast and, I believe, Lagos. They have, I believe, worked satisfactorily, for the reason that they have been able to emancipate themselves from those native customs they would have had to follow had they remained in their own country. Similarly, if we have works of magnitude to carry out on the Gold Coast, there is no reason why we should not, if necessary, import laborers from other parts of Africa. With regard to tropical Africa, I will say, in conclusion, that in my opinion the empire has in it possessions which have a potentiality of wealth surpassing the utmost dreams of avarice.—*Sir George Baden-Powell, M. P.—Journal of the Royal Colonial Institute.*

MOHAMMEDANISM IN THE CENTRAL SOUDAN.

About one-third of the Hausa-speaking people profess the Mohammedan faith. This includes nearly all the Fulahs resident in Hausaland, the heathen Fulahs, of whom there are still a considerable number, being found mostly to the west of the Niger. Mohammedanism became the dominant religion of the country about the beginning of the present century, having been forced upon the Hausas by their Fulah conquerors. In the large towns perhaps half the population are nominally Mohammedans, while the rest can scarcely be said to have any definite form of religion at all. Prior to the Fulah conquest they were pagans, but these would appear to have destroyed all traces of the idols which they formerly possessed. Except in Sokoto, where the Fulahs are specially numerous, no mosques are, as a rule, to be found. In Kano there is one small and miserable-looking mosque, which is, I believe, very seldom used; there is also one attached to the king's residence in Zaria. Among the Hausas themselves there seems to be an entire lack of the religious fanaticism which characterizes the Eastern portion of the Soudan. Although a large number of the people can read, copies of the Koran are but seldom to be met with. Even my teacher, Abd-el-kadr, who was one of the most learned men in Kano, only possessed a few selections from the Koran. We found it impossible to obtain any satisfactory information as to the exact form of idolatry which prevailed prior to the Mohammedan conquest. The only Hausa-speaking people who still possess idols are the hill tribes, whom the Fulahs have never succeeded in properly subjugating, such as those whom we passed on our way from Kaffi to Zaria. These are naturally very suspicious of strangers, and we found it most difficult to extract any interesting information from them. One of the chief obstacles to the general acceptance of Mohammedanism is the existence of the Ramadan fast. The obligation which this imposes, to abstain from all food and drink between sunrise and sunset during a whole month in each year, is peculiarly trying in so hot a climate as that of Hausaland, and the keeping of the fast is in reality evaded by large numbers of those who profess to be good Mohammedans. The institution of Ramadan seems to me to be productive of two distinct evils. In the first

place, it manufactures an unlimited number of hypocrites who profess to keep the fast and do not do so, and, in the second place, the reaction which occurs every night tends to produce revelling and dissipation of the lowest and most degrading type. Salam, our Arab servant, told us that in Tunis, where his home was, scarcely any one actually observed the fast, though all professed to do so. He and the members of his family always had a meal at midday, the doors of the house being first carefully fastened. Although the Mohammedan eating-houses were shut during the day, those kept by Jews remained open, and in these, he said, Mohammedans might always be found.

Immediately after, Ramadan is held, the chief feast in the year, called by the Hausas *sallan laiya*. It occurred just as we were leaving Kano and was the cause of our being delayed there for an additional two days. On this occasion the king, accompanied by some thousands of horsemen and others, goes outside the wall of the city in order to offer up his prayers in public. This is apparently the only occasion on which the people generally come together for any religious service.

Although Mohammedanism is making very slow, if any, progress in the Hausa States, it has recently made rapid progress among the Yorubas, who inhabit a country to the west of Hausaland, which has for its capital Lagos. Its introducers are for the most part Fulahs—that is, the same tribe to whom the Hausas were indebted for their conversion to Mohammedanism at the beginning of this century.

The religion of the Prophet has within recent years found a considerable number of apologists in England who, while professing Christianity themselves, have maintained that for a large portion of the human race Mohammedanism is not only as good but a distinctly better form of religion than that which they themselves profess. Inasmuch as Hausaland and the districts which border on it have so frequently been laid under contribution to furnish illustrations of the benefits conferred by Mohammedanism upon a formerly heathen race, it is worth while stopping to consider the arguments which have been adduced on either side.

Mohammedanism, it is often sâid, has conferred two distinct benefits upon the Negro races of the Central Soudan. It has introduced a civilization far in excess of what previously existed, and it has restrained its converts from the excessive indulgence

in strong drinks, which have proved so great a curse to those who have not accepted this religion. To take the last point first, Sir Gilbert Carter, the governor of Lagos, in a letter recently published in the *Times*, says:

"It does not appear to have occurred to Bishop Tugwell that the best remedy for the gin disease exists and is in active force in the heart of the country about which he writes. It lies in the encouragement of the Mohammedan religion. * * * The Mohammedan is naturally sober—it is a part of his religion—and no one can fail to be struck with the difference this habit of sobriety makes in the man. There is a dignity and self-respect about the Mohammedan Negro which is looked for in vain in his Christian brother. It cannot be denied that Christianity and drink usually go together. * * * Why not, then, recognize and utilize it (Mohammedanism) as a legitimate means for the regeneration of the Negro? * * * It has more successfully exorcised the demon of drink than any other human agency."

If the relation between gin and Mohammedanism were as above described, it would certainly afford some ground for complacency, in view of the spread of Mohammedanism in the Central Soudan. But that such a statement is absurdly wide of the truth is shown by the testimony of practically every traveler, irrespective of creed and nationality. M. Binger, a distinguished French traveler in these regions, arguing in favor of the Mohammedan religion as that best suited to the Negro, says of the Fulahs, the most zealous Mohammedans in this part of Africa: "All are Mohammedans, without exception, and all are drunken in the fullest acceptance of the word. Toward five o'clock in the evening it is no longer possible to have a serious conversation with them. Young people, adults, and old men are all drunk." Joseph Thomson writes of the same part of the country in a similar strain: "Everywhere you find the same state of matters, and in many districts the wealth and importance of the various villages are measured by the size of the pyramids of empty gin bottles which they possess."

To quote but one more witness: Captain Lugard, speaking of Hausaland and the hinterland of Lagos, from which he has just returned, says: "In that part of the continent there are teeming populations eager to purchase our cottons and our hardware; but

there, too, the barrier of exclusion, due in this case to Mohammedanism, has to be broken down. Over vast areas of West Africa it (Mohammedanism) has become so deteriorated by an admixture of pagan superstitions and by intemperance that its influence for good has been largely discounted. The Mohammedan Negro is inflated with a sense of his superiority, which has taught him a supreme contempt for human life outside the pale of his own creed. The pagan is to him as a beast of the field, fit only for slaughter or slavery. His religion has not taught him to condemn deceit, treachery, or cruelty. Having raised him somewhat above the chaos and the superstition of the pagan, it has left him with no higher aspirations, the victim of bigotry and exclusion, the scourge of non-Mohammedan humanity."

It is quite true that in the Hausa States proper the gin trade does not at present exist, but its absence is due not to the preaching of Mohammedanism, but to the action of the Royal Niger Company, which on gaining control of the river stopped an already-existing trade. In considering, then, the benefits which Mohammedanism has conferred upon the Central Soudan, it is impossible to credit it with having restrained its converts from the use of intoxicating drinks or with having exercised any appreciable influence in this direction.

The question then remains: To what extent is it true that Mohammedanism has introduced into the Central Soudan a civilization far in excess of any previously existing? Mohammedanism first began to exercise a dominant influence in Hausaland at the beginning of the present century. Nearly nine hundred years before this, if native tradition may be relied upon, the indigo-dyeing industry, for which Kano is so famous today, was in existence. Assuming this to have been the case, it is only natural to suppose that the manufacture of cloth was also in existence at that early date—a date at which the very name of Mahomet was probably unknown throughout the greater part of the country. The Hausa histories now available are almost exclusively occupied with lists of kings and their wars, and contain very few indications as to the civilization which existed in early times; but what little evidence exists would certainly tend to suggest a doubt as to the extent to which the Hausas are indebted to the Mohammedans for their present remarkable civilization.

Moreover, if it be true, as it probably is to some extent, that Mohammedanism has helped forward the Hausas in the path of civilization, the assistance rendered here, as in every other country subject to Mohammedan rule, is by no means an unmixed good. Mohammedan progress is progress up an *impasse;* it enables its converts to advance a certain distance, only to check their further progress by an impassable wall of blind prejudice and ignorance. We cannot have a better proof of this statement than the progress, or, rather, want of progress, in Arabia, the home of Mohammedanism, during the last thousand years. Palgrave, who spent the greater part of his life among Mohammedans, and who was so far in sympathy with them that on more than one occasion he conducted service for them in their mosques, speaking of Arabia, says: "When the Koran and Mecca shall have disappeared from Arabia, then, and then only, can we expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book have, more than any other cause, long held him back."

The connection between Mohammedanism and slavery is so well known that it is needless to dwell upon it here; nor is it any reply on behalf of Mohammedanism to say that until comparatively recent time Christian nations were the largest slave dealers of all in West Africa, for in the latter case the slave-dealing was carried on in spite of a professed Christianity; in the former, it is not only sanctioned, but actually enjoined by the religion of the Prophet.

Apart from the question of slavery, there is much to be said for the teaching of Mohammedanism, when regarded from a theoretical point of view alone. There are, for instance, many moral and religious sentiments contained in the Hausa poems, which I brought back with me, to which no Christian could take exception; but unfortunately Mohammedanism in theory and Mohammedanism in practice are two totally different things, and nowhere more so than in the Central Soudan. Nothing is easier than to draw an attractive picture of the benefits Mohammedanism might confer upon its converts, and of the high morality its teaching might produce, and to bring extracts from the Koran and other Mohammedan sources which inculcate such teaching; nothing is more impossible than to find any country or people of which such a picture would be anything but a caricature.

Up to the present no serious attempt has been made on the part of Christian missionaries to settle in any part of Hausa-land. The only point at which the Hausas have as yet come into contact with Christianity is on the river Niger, and more particularly at Lokoja. For upwards of thirty years the Church Missionary Society have had stations at various points on the banks of the Niger, but the results to be seen today bear but little proportion to the money expended and the length of time which has elapsed since the work was first commenced. The reason for this comparative failure has been that the Church Missionary Society has relied far too much upon native workers. The work was commenced soon after the disastrous attempt to explore the Niger by sending up government gunboats in 1841. The Church Missionary Society, who were desirous of starting mission work on the river, recognizing the extremely unhealthy nature of the climate, determined to work the mission by means of Christian natives introduced from Sierra Leone, with a native bishop as superintendent. This plan, which sounds at once so plausible and so fully in accord with the methods by which Christianity was first propagated, has nevertheless been shown by experience to be here entirely impracticable. In the first place, it has proved impossible to obtain even a moderate supply of natives as teachers or missionaries, and, in the second place, it has proved still more impossible to find a suitable native to act as bishop. The late Bishop Crowther was as remarkable and worthy a man as it would be possible to find anywhere. Combined, however, with the most transparent sincerity and earnestness was a fault or weakness which is universal, namely, want of power to control those over whom he is placed.

Those who take an interest in the advancement of the African native are too often tempted to forget what history and evolution alike teach, that in regard to the development of human character we must be content to mark progress, not by months or years, but, rather, by generations. It will certainly be several generations before the West African native, however carefully trained he may be, will have gained that force of character which the Englishman now inherits as a sort of birthright and which will fit him to be placed in an independent position of authority, whether in the service of the Church or the State.

Meanwhile the extraordinary progress which Christianity has made in Uganda, where a whole race has become at least nominally Christian, may well serve as an encouragement to those who desire to plant a Christian mission under careful European supervision among this people, whose acceptance of Christianity would bring us within measurable distance of the Christianizing of all tropical Africa.—*Charles Henry Robinson, M. A., in "Hausaland."*

HOW TO PREPARE COCOA AND COFFEE.

The following instructions for preparing cocoa and coffee for shipment are published by the kind permission of his excellency the governor for the information of the public:

THE PREPARATION OF COCOA.

The pods must not be picked unless they are fully ripe. Observation and experience is all that is necessary to tell by the appearance whether the pod is ripe or not. No rule can be given as to the color of a ripe pod, as it differs considerably according to the many varieties.

The pods, after having been gathered, should be broken open and the beans drawn out, and at the same time the white fibrous tissue removed.

The beans have now to undergo a fermenting process. This is a very important operation, as on its proper performance depends to a great extent the value of the produce.

For small quantities this may be done in boxes or barrels, placing the beans inside, covering them with plantain leaves, and boards on the top. They are then left to ferment for about three days, after which they are removed to another receptacle, closed up, and allowed to sweat for another three days. The object in removing the cocoa from one receptacle to another is that the uppermost layer of beans in the first may become the bottom layer in the second, thus securing an equal fermentation. If large quantities have to be dealt with, they might be fermented in heaps in a closed house, and on the third day the heaps should be turned over, so that the outside beans can be properly fermented. Some finer kinds of cocoa do not require

so much fermentation, but the planter himself must determine this point.

During fermentation the first stage of the germination of the seed goes on. The moisture, warmth, and a certain amount of air cause the seed to swell, carbonic-acid gas is given off, and a portion of the food stored up in the seed is converted into soluble matter (sugar, etc.), thus causing a modification of the bitter flavor of the raw bean and producing the fine chocolate flavor.

The beans have now to be dried or cured. This must be done gradually, for if dried too quickly they will deteriorate in value.

The first day they are spread out thinly and exposed to the morning sun, and at midday they are taken in to undergo a partial fermentation. The second day they are kept out longer in the sun, and on the third day they are kept out as long as the sun lasts. They are then put out every day until they are thoroughly dry, which can be told by their producing a crackling sensation when pressed in the hand.

Claying.—Sometimes the cocoa is clayed—that is, when the beans are removed from the fermenting boxes or heaps they are sprinkled with red clay that has been dried and pulverized. On the second day the same process is gone through, if the clay has not tinged all the beans.

The beans are then rubbed between the hands for an hour or so, in order to clear away the surplus mucilaginous matter. The drying is afterwards finished as usual. Clayed cocoa has a reddish appearance and is of a uniform color; it also usually brings a high price in the market.

The rubbing process may also be employed when the cocoa becomes mouldy in very wet weather, as then it cannot be sunned sufficiently; for this reason, on large estates, the drying is effected, when necessary, by artificial heat in a kiln.

THE PREPARATION OF COFFEE.

The berries should be picked when perfectly ripe, and separated into two or three sizes, as cherries of unequal size cannot be treated successfully. They can then be pulped. For a small quantity this can be done by hand, either by pounding in a mortar or by pressing the berries with a rolling motion between

two flat boards. On a large scale, a pulping machine must be used.

These machines, which are inexpensive and simple, are fitted with an adjustable "breast," so that they can be altered to treat the different sizes of cherries.

In order to obtain good results, it is imperative that the coffee be ripe, freshly picked, and fed into the machine with a constant stream of water.

When the beans come from the pulper they are covered with a sticky mucilaginous matter, and this is removed by soaking them in tubs or cisterns of water. They are allowed to remain in water for about twenty-four hours or until the mucilage is easily removed; they are then washed and put out in the sun to dry. The beans are now in what is known as their parchment form.

The machines and tanks should be kept as clean as possible, to prevent over-fermentation.

In drying, the beans should not be exposed too long in a strong sun for the first two or three days. The drying process needs great care and must be thoroughly done. Coffee is often spoilt by being imperfectly dried or, after having been dried, by its being allowed to get damp again through exposure.

The parchment should be dry and crisp without being hard and tough, which latter condition often arises through wet coffee being dried too hurriedly.

There are machines for "hulling or peeling" the coffee—that is, removing the parchment; but I would strongly recommend that it should be shipped in the parchment, the removal of which can be done much cheaper and with better results in London.

The following extracts, taken from the *Kew Bulletin*, No. 78, of 1895, will point out the advantages of this system:

"At the outset we would mention that the operation is chiefly applicable to coffee treated by what is called in some countries the 'West Indian preparation'—*i. e.*, to 'washed' coffees, which are known by the trade as 'colory,' and as these descriptions are most sought after by buyers, and command far higher prices than the qualities known as 'unwashed,' it is obvious that the planters in their own interests should endeavor to market their crops in the former condition. In sending over parchment coffee

great care should be taken to have it thoroughly dried before shipment, as to a very great extent this affects the market value. If not sufficiently dried the parchment becomes more or less musty in transit, and color deteriorates, thus seriously affecting its selling value, and from the fact that the outer layer of coffee in the bags dries on the voyage to a greater extent than the bulk in the center it is impossible to obtain an even result when dried in England. In addition to this, freight and charges have to be paid on extra weight, which is an absolute loss. Parcels have been received in such a damp state as to show a loss of 20 per cent. after drying, exclusive of the loss in weight naturally caused by the removal of the parchment. It will thus be seen that the parchment should be dried thoroughly, especially as extra charges are incurred for drying. On the other hand, care must be taken not to over-dry the coffee, as that to some extent impairs the color. The advantages to be derived by planters in forwarding their coffee in parchment are several. The parchment covering acts as a great protection to the bean while in transit from all the deleterious influences to which it is necessarily subjected, in the close hold of steamers, on quays, &c., and, above all, it preserves the color. This is probably the most important of all, as the finer the color of the coffee the higher is the price paid by buyers; and it has been abundantly proved that coffee husked in England fetches prices higher by several shillings a hundredweight than the same coffee when cleaned abroad. Planters are also enabled to market their crop probably several weeks earlier than if they did it themselves, and a considerable saving of labor is effected.

"The total cost of receiving from the importing, ship-landing, husking, sizing, and for all the usual operations is 2*s.* 6*d.* per cwt., which is as cheap and in most cases cheaper than it can be performed by the planter. The charge for drying is extra and depends entirely on the condition of the parcel, but from what has been already stated it is a charge which, in their own interests, planters should never have to incur. The loss in weight from husking varies largely, according to the nature of the parchment, and ranges from about 15 per cent. up to, in a few exceptional cases, about 22 per cent.

"The whole of the various operations are carried out in bonded warehouses, under the immediate supervision of the

officers of the Crown, which affords an important guarantee to importers that the correct weight is returned to them. No customs duty is charged by the Crown authorities on the husk.

"Parcels have been occasionally received, dried in the cherry, to husk; but this mode of shipment is not to be recommended, though it is possible that in a few individual cases planters might find it desirable to adopt it. In the first place, it adds unduly to the charge for freight, the coffee never turns out of such fine color as it does if prepared as already detailed, and of course the loss in weight after removal of the cherry and parchment covering is much heavier; besides, it is much more difficult to work and necessitates a charge of at least 3*s.* 9*d.* per cwt. The foregoing remarks apply solely to coffee of the Arabian species and Sierra Leone native coffee. As regards Liberian coffee, it should never, unless under absolute necessity, be shipped in cherry, as this species, even under most favorable circumstances, is extremely difficult to clean."—*F. E. Willey, Curator, Botanic Station, Sierra Leone, in "Sierra Leone Weekly News."*

AFRICA AT THE MEETING OF THE BRITISH ASSOCIATION.

At the recent meeting of the members of the British Association in the geographical section Major Darwin, the chairman, had a good deal to say about the development of Central Africa by means of railways. The great barrier, Major Darwin said, to the progress of colonization was the belt of fever-stricken forest near the coast; and the problem was how to cross those malarial regions quickly into the healthy interior, where the higher type of native was to be found. The slave-raiding in the interior also tended to impede progress, and the opening up of main trunk lines of communication would be the most effective means of counteracting the slave trade. To develop the traffic along the rivers and in the lakes was the first stage in the commercial evolution of a continent like Africa; but the rivers were obstructed by cataracts, and the construction of railways must, therefore, be the second stage. Taking the East Coast first, the first region to attract attention was the valley of the

Nile and parts of the Central Soudan. The sooner this region was connected with the civilized world the better, and it was only as to the method of opening it up and as to who was to undertake the work that any question would arise. Below Berber the Nile was interrupted by cataracts for several hundred miles, while above that town it was navigable for 1,400 miles. The importance of a railway from Suakim to Berber was thus evident, and there was, perhaps, only one other place in Africa where an equal expenditure would open up such a large extent of country to European trade. Passing further south, the lines of communication next considered were those leading to the Victoria Nyanza and on to the regions lying north and west of the lake. Two routes for railways had been proposed, one running through the British and the other through the German sphere of influence. The German route would be shorter, but the British line would open up more country to the east suitable for prolonged residence by white men. If the Germans wished to launch out on great railway projects in Africa let them make a line from the south end of Lake Tanganyika to the northern end of Lake Nyassa and thence on to the coast. Such a line of communication would be most valuable in putting an end to the slave trade, for it would erect a great barrier across the roads traversed by the raiders.

Further south they came to the Zambesi river. This line had many faults. The whole valley was unhealthy, and white men would prefer a route which would bring them to high land more quickly. The Upper Zambesi valley was likely to be more attractive to white men. The Beira railway would form a much better line of communication to this region than the river itself. The Congo afforded a grand opportunity of opening up the interior. From the coast there were 150 miles of navigable waterway, and afterwards there were 200 miles of cataracts, round which a railway was being made. From Stanley Pool there were 7,000 miles of navigable waterway, so they might predict a grand future for this route to the interior. The next great navigable waterway met with was the Niger. There was no area of equal size so densely inhabited or where trade offered greater inducement to open up a commercial route. Little had to be done in this respect, for the Niger was navigable for light-draught steamers 550 miles from the sea. The only drawback was the

unhealthy nature of the coast districts which had to be traversed. At Lagos a survey of a railway running in the direction of Rabba had been made, the objective being the towns of Abeokuta and Ibadan, and surveys had also been made for a railway to connect either Kormantain or Apan with Insuian. It was possible that those who selected this route were too much influenced by a desire to reach Coomassie, which was a political rather than a commercial center. It was to be hoped that the merits of a line from Accra to Odumase would be considered before it was too late. For connecting the Upper Niger with the coast the best commercial route would be a line running in a northeasterly direction to the Upper Niger. Such a line would connect the longest stretch of navigable waterway in this region with the best harbor on the coast; but the fact that it crossed the Anglo-French boundary was a bar to this project at present. The proposal to connect Algeria with the Upper Niger would be simple madness. The idea was thus to unite the French spheres of influence, but he was sure the French would not waste their money on such schemes. Concluding, the president said his object had been to prove that, notwithstanding the strides geography had made in past years, there was yet an immense amount of work ready for any one who would undertake it.—*The African Times.*

ELEPHANTS AND THE IVORY TRADE.

In a recent report to the foreign office on the German colonies in Africa, Mr. Gosselin forwards some interesting figures regarding the African ivory trade for the past four years. The unusually large amount of ivory (about 1,480,750 pounds) offered last year for sale at Liverpool, London, and Antwerp included about 177,000 pounds imported in previous years, leaving over 1,300,000 pounds as the amount of fresh ivory imported in 1895. Of fresh imports Antwerp had 598,400 pounds, London 589,250 pounds, and Liverpool 119,000 pounds, Antwerp having thus imported more ivory in 1895 than London. The large amount of ivory collected by Lupton Bey and Emin Pasha in the Soudan equatorial provinces appears to have made its way chiefly to the Congo and accounts for the large increase in the importation

these last few years. Formerly Egypt used to have the monopoly of this trade, and exported on an average 352,000 pounds of ivory. Since 1884 this road has been stopped, and only a small quantity from Bornu, Dar-Fur, and Wadai now crosses the desert to the Mediterranean ports of Benzali and Tripoli. The exportation of ivory from German East Africa, Mozambique, and Bombay decreased in 1895 some 30 per cent. as compared with the previous year; but that is without taking into account the ivory from the Stokes' caravan, which has not yet come into the European markets. The shipments to England, which in 1891 were 329,000 pounds, fell off in 1895 about one-third, and a similar decline is noticeable in the ivory shipped direct to Hamburg and America. The Cape of Good Hope, which fourteen years ago exported a quantity of ivory especially adapted for billiard balls, shipped in 1895 only 2,200 pounds, "and," the writer says, "the supply from this source must for the future be regarded as exhausted." Last year the Congo State alone sold 402,700 pounds, but the ivory is described as "generally of a coarse quality, partly drawn from the Nile basin." The total amount of ivory imported in 1895 from the Niger and Benué districts reached the figures of 1883 (78,000 pounds) before the equatorial provinces were closed by the Mahdi, the ivory now reaching Europe by the roundabout way of the Congo. Assuming the correctness of the returns, Mr. Gosselin concludes that the increase in the amount of ivory recently obtained from Africa is attributable to the arrival in Europe of the stores formerly accumulated in the equatorial provinces, but not to any increase in the number of the living animals. In ancient days elephants were to be found all along the northern littoral. Some twenty years ago they abounded in South Africa; now they are becoming every year scarcer in the central districts of the Dark Continent. "It would seem to be proved," he continues, "that the Congo government obtain their large supplies of ivory no longer chiefly from the Congo basin, but from the equatorial provinces of the Upper Nile, and if the noblest of African animals is not to be utterly exterminated within a measurable distance of time it will be necessary for the powers to establish sanctuaries within the limits of which elephant hunting shall be altogether prohibited, or to take steps for the domestication of the African elephant. What the Romans and Carthaginians were able to do

centuries ago could doubtless be done again today, and the elephants, if properly trained, should become once more a valuable means of transport in Africa."

This question of preserving big game in German East Africa has been under the consideration of the local authorities for some time past, and the *Kolonialblatt* lately published the text of a regulation, dated Dares-Salaam, May 7 last, which may do something toward checking the wanton destruction of elephants and other indigenous animals. The following is a full summary of the rules in question: Every hunter must take out a license, good for the whole colony, for one year and not transferable. For Europeans, an ordinary license costs 20*rs.*, half going to the government and half to the local issuing station; non-native professional hunters or members of sporting expeditions into the interior have to pay for a special license, costing 500*rs.* For natives the ordinary license costs 5*rs.*, but for elephants and rhinoceros hunting 500*rs.*, or for rhinoceros hunting alone 200*rs.* Licenses are not needed when shooting is solely for the purpose of getting food on expeditions, but the caravan leader must, if required, show proof of such need to the nearest German authority. Licenses are not needed for shooting game damaging cultivated land, nor for shooting the following animals: Apes, beasts of prey, wild boars, all birds (except ostriches and cranes), and reptiles. Shooting of the following is prohibited: All young game, calves, foals, young elephants, either tuskless or having tusks under 3 kilos; also female game, if recognizable, with the exception, of course, of the unprotected animals mentioned in the immediately preceding paragraph. Shooting of the following animals in the Moschi district is forbidden without a special permission from the governor: Zebras, antelopes, giraffes, buffaloes, ostriches, and cranes. Special permission must also be obtained for hunting with nets, or by kindling fires, or by dig-drives. Non-natives have further to pay a fee of 100*rs.* for the first and 250*rs.* for each additional elephant, and 50*rs.* for the first and second and 150*rs.* for each additional rhinoceros bagged. Special game reserves will be delimitated. Contraventions are punishable with fines from 50*rs.* to 1,000*rs.* The tusks and horns, etc., of illegally shot game may be confiscated, and the shooting licenses may be provisionally or for good and all cancelled. In the circular dispatch forwarding these rules to the

district officials, Major von Wissmann admits that they may at first cause difficulties with the natives, but he observes that the system of sporting licenses costing from 5*rs.* to 500*rs.* has long worked well among the natives in the Moschi district (Kilimandjaro), where they cheerfully pay 500*rs.* for permission to hunt elephants. The new rules will no doubt restrict sporting rights, but the governor points out that the present generation of sportsmen should think of their successors. Mr. Gosselin adds: "It would appear that the best means of preventing the extermination of elephants would be to fix by agreement among all the powers on the East African littoral a close time for elephants, and render illegal the exportation or sale of all tusks of elephants under a certain age, such tusks being liable to confiscation; but in order to carry this plan out it would be necessary to have some guarantee that the regulation should be uniformly enforced along the whole coast. If the control in any one of the colonies was lax, the illegal ivory trade would find its way there, the revenue of the other colonies would suffer, and no benefit would accrue to the African elephant."—*The African Times.*

THE FUTURE OF THE NEGRO.

The following is the substance of a letter written by Mr. F. M. Hodgson, colonial secretary of the Gold Coast, which lately appeared in the London *Times:*

All who are concerned in the future of the Negro must have read with much interest the letter from Miss Kingsley in reply to an article which appeared in the *Spectator* on December 7. It contains a plain matter-of-fact statement as regards the West African native, the accuracy of which I can vouch for from a seven years' residence on the Gold Coast.

I am perhaps a little more sanguine than Miss Kingsley of the future of the West African native. My experience of him is that he is far from being the hopeless person so many people consider him to be. He has many excellent traits which make for civilization, and I cordially indorse Miss Kingsley's remark that he is "by no means the drunken idiot his so-called friends,

the Protestant missionaries, are anxious, as an excuse for their failure in dealing with him, to make out."

Among the West African educated natives there have been many failures, but this fact may perhaps be traceable as much to an entirely wrong system of instruction as to lack of moral fibre. In the Gold Coast government service there are many excellent natives in responsible positions. The postal work of the colony is conducted entirely by natives, with a native postmaster general at their head. All the telegraph clerks are natives. The whole of the government printing work is in the hands of natives, the head of the printing office being a man in every respect trustworthy and one who discharges his onerous duties in a thoroughly efficient manner. Other natives hold high and important posts, and in many cases are the equals in ability of their white confrères.

The African native is not, on the whole, a difficult person to govern. Firmness and strict justice are the essentials, and when to these is superadded a knowledge of his peculiar idiosyncrasies, it is an easy matter to win his confidence and his acquiescence in the changes in his mode of life, which the European has necessarily to inculcate. There is always the danger that the European will try to do too much with him, will coerce and dragoon him, will, in fact, in the unhappy competition for "Europeanizing" the Negro go too far and fail through the creation of a revulsion of feeling against the white man and his ways.

As regards the capacity of the West African for work, my experience is that under good and honest direction the West African native will work and will often work well. Continuity in his work is, in my opinion, more often interfered with by dogged adherence to native customs, arising out of belief in fetichism (the name by which the religion of the West African is usually called), than by inherent sloth. In the matter of manual labor, as applied to agriculture and native mining, it must not be forgotten that such labor was for centuries the work of slaves, and that under the circumstances it is not easy to make the native understand the "dignity of labor."

Miss Kingsley has written of the African native from personal knowledge, and I also, from personal knowledge, can add my testimony, perhaps in a more hopeful manner than she does, as

to his future. It is not, at any rate, for the European to throw a stone at him.. Are we morally so vastly superior? We sell him semi-poisonous compounds under the name of gin, and fraudulently fold the woolen goods we ship to him. With regard to the latter, it may be stated that for years the West African native, unaccustomed to measures, has bought his woven goods according to the number of folds in the piece. He has known that a piece of so many folds would give him the length he requires. The manufacturer, taking advantage of this custom, proceeded to fraudulently fold his piece goods for the African trade so as, while showing the same number of folds, to mulct the native of a few yards. This state of things has rendered it necessary for the West African government to pass an ordinance making it penal to sell fraudulently folded woven goods. I mention this only to show that persons before passing judgment on the West African should look at home.—*The African Times.*

LIBERIA AND HER NATIVE TRIBES.

The territory of the Republic of Liberia embraces a coast-line about four hundred miles in extent. In this area dwell various native tribes, principally of what is known as the Kroo family. The Kroos are a hardy and industrious people and are well known and esteemed for their services as laborers, carriers, and watermen, being employed in various capacities throughout the whole coast. It is much to be regretted that the relations of the Liberian government with the native tribes inhabiting its territories have not been such as might conduce to promote the progress of the one or the welfare of the other. There always exists friction in a more or less intensified form between the native tribes and the Liberian government, and which oft and anon culminates in war. This friction, we have no hesitation in saying, is due principally to the attitude and policy of the Liberian government. The prevailing spirit and sentiment of the Americo-Liberian are exotic. He fails to realize in a literal sense that in returning to Africa he returns to his own home, but is imbued with the notion that he comes to Africa to build up a nationality and government upon Western civilized methods

without any reference to the social or biological conditions of his environment. He thus regards the native more in the light of an alien than a brother, and is inclined to treat him as such, and thus it is that his government, in so far as regards his aboriginal descendant, is simply to lord it over him. The latter naturally resents a government which only seeks to place him under contribution, but takes no measures for promoting his interest and well being, and hence arises the constant friction between the native tribes and the Liberian government. The present troubles at Settra Kroo and Cavalla owe their origin to this cause. The natives object to the Liberian government harvesting a revenue in their territory in which they have no representative, and have never taken any measures to further the interest of the people in any way. Previous to the passing of the port-of-entry law, in 1865 or thereabout, foreign ships of all nations were at liberty to trade at all points on the Liberian coast; the natives, being naturally enterprising and realizing the advantages of trade, entered upon the pursuit with much success, and many thereby became possessed of affluence.

The Liberian government, instigated actually by the cupidity of the Liberian merchants, but alleging that foreign influence might militate against its interest, passed the port-of-entry law restricting vessels to entry ports of the republic, and which completely extinguished the prosperous trade which was being developed along the coast and reduced the natives from a degree of affluence to a condition of primitive poverty. This injudicious act has embittered most of the tribes against the government and led them whenever opportunity offers to become very vehement in asserting their independence of the government of Liberia. The remedy lies in a complete change of sentiment and policy toward the natives. The Liberian should understand and realize that the idea of a civilized nationality and government after Western methods in Africa, independent and distinct from the aboriginal element, is an impossible one, and that in the problematical venture of establishing an independent Negro government on civilized lines success will result in proportion as such government is made adapted to native laws and institutions. The Americo-Liberian must first and foremost understand that he is to all intents and purposes African; that his ancestors were exiled from their country into a system of slavery, to perpetuate

which every effort was made to annihilate the traces of his descent, and that the very name which he bears and of which he makes so much is but a reminiscence of the past degradation and oppression of his fathers. He must realize that he is kith and kin with the aboriginal native, and live and commune with him as a brother. Paradoxical as it may appear, the most successful plan for Negro repatriation to Africa is that the repatriate on his arrival should take up his abode with his aboriginal brother. In this wise he will enter more readily into assimilation with the latter and profit also by his unbroken experience of the country. Direct intercourse in this way will also enable the repatriate to see and understand more of his aboriginal brother's life and qualify him to suggest and gradually introduce reforms in its moral and social aspects. There is nothing in this suggestion to wound the susceptibilities of the genuine Negro. There would then be none of that distinction, restraint, and distrust which mark the intercourse between the repatriate and aboriginal African. The government would then be identified with the latter, and of himself he would seek to promote it and would be as jealous as the repatriate in guarding it from foreign encroachment. At present the aborigine has no interest or connection with the government, while the latter can hardly be said to take cognizance of him, excepting in the way of contribution. It is a lamentable fact that while the white governors of European colonies in Africa regard it as conducive to the interests of those colonies to visit at intervals, confer with and enter into friendly treaties with the native chiefs of their several spheres of influence, and appoint commissioners and agents to reside among and maintain the friendly relations thus established, such a course of action does not come within the scope of the political aspirations of the president and governors of Liberia. To give effect to a policy of progress and development a practically new departure is needed. A new regime must be inaugurated, in which the aborigine will participate in his own interest and to a greater degree of advantage to the government as a whole. Liberia is too important a factor as an exegesis of the political ability of the Negro to be permitted to suffer from the lack of a little judgment and foresight, and those who like ourselves desire to see the Republic strong and progressive cannot but regard as deplorable a policy which treats the largest section of its community

with unconcern and indifference, if not with actual oppression. No government can possess a moral status or be legitimate which does not seek to promote the interest of the governed, and the Liberian government can only acquire strength, prestige, and progressive power when it pays more attention to the claims, demands, and needs of the aboriginal element whom it seeks to govern.—*The Lagos Weekly Record.*

IN MEMORIAM.

The Rev. Thomas G. Addison, D. D., was born in Washington, D. C., November 17, 1832, was educated at the University of Virginia and the Protestant Episcopal Theological Seminary of the same State, became the rector of Trinity Protestant Episcopal church, in this city, in 1867, was elected a member of the Executive Committee of the American Colonization Society in 1878, and filled this office until his death, which occurred April 3, 1896.

He was one of the executive officers of this Society for eighteen years, and during that long period rendered intelligent, conscientious, and faithful service to the cause of Liberia, whose interests were very dear to his heart.

At a special meeting of the Executive Committee, held April 4, 1896, at which were present the Rev. Byron Sunderland, D. D., Judge Charles C. Nott, Reginald Fendall, Esq., Dr. William W. Godding, Prof. A. J. Huntington, D. D., and Mr. J. Ormond Wilson, the following action was taken:

Whereas in the dispensation of Divine Providence the Rev. Thomas G. Addison, D. D., for eighteen years a member of the Executive Committee of the American Colonization Society, has been removed by death; therefore be it

Resolved, That we, his associates on this committee, desire to record our appreciation of his eminent Christian character, philanthropic spirit, and life-long labors for the highest welfare of his fellow-men;

That in our long association with him through many phases of historic interest and grave responsibility in the building up of the Liberian Republic we have found in him a noble Chris-

tian minister, wise counsellor, earnest advocate, ardent friend, genial companion, and courteous gentleman, ever ready to devote his wide experience, intrepid faith, and stirring eloquence to the sacred cause in which he had enlisted;

That we each feel a personal bereavement in his death, which has made a vacancy in our circle most difficult to fill, and we will cherish his memory as one of our precious possessions and hold up his example as a star of hope and encouragement in every trying emergency;

That we deeply sympathize with his family in their sore affliction by the sundering of ties at once so tender and sacred, and commend them to that God whose faithful servant he was and into whose presence he has now forever ascended;

That in a body we will attend his obsequies as a mark of our fraternal esteem and the last earthly office of our affection.

On the same occasion the Pennsylvania Colonization Society adopted the following resolutions:

Whereas we have learned of the death of the Rev. Thomas G. Addison, D. D., a member of the Executive Committee of the American Colonization Society, it is fitting that we should take some action in testimony of the worth of this exemplary man; therefore

Resolved, That we, a committee appointed by the Philadelphia Auxiliary Society, express our deep sorrow and mourn the death of Dr. Addison, a man who had always given his best thoughts and efforts for the moral and physical advancement of the American Colonization Society, a man of noble sentiments and of a great heart, whom we loved.

Resolved, That these resolutions be placed upon record as an expression of our grief and the loss the Society has sustained by the death of this estimable man, whom to know was to love, and that a copy be sent to the American Colonization Society, with a request that the same be forwarded to the family of the deceased.

GILBERT EMLEY, *Chairman.*
ARTHUR M. BURTON.
CHARLES E. MILNOR, *Secretary.*

ITEMS.

LEYDEN, *November* 12, 1896.

Mr. J. ORMOND WILSON,

Secretary of the American Colonization Society, Washington, D. C.

DEAR SIR: Many kind thanks for your Bulletin No. 8 and Professor Cook's Third Report, which I have received today.

Of the latter, I wrote a review in October last at the request of the editor of "Petermann's Geographische Mittheilungen," at Gotha, which I think will be placed in the next number of that periodical. I am glad to be in possession of this report myself, as I had to send the copy back to the said editor. If you have to spare for me also the first and second of Professor Cook's Reports, you will do me a great favor by sending them to me along with No. 6 of the Bulletins, which is the only one wanting in my series. The others have been sent to me.

Your Bulletin is a splendid periodical and will not fail to do great good for the cause of colonization in Liberia.

What a pity that you always must be troubled by ungrateful colonists! I can fully endorse what Mr. J. C. Stevens wrote in his letter in Bulletin No. 8, pages 29 and 30, and he has done well in setting things right.

By this mail I take the liberty of sending you two copies of the list of Liberian animals which is contained in the chapters on natural history of my "Reisebilder aus Liberia," volume II.

I am very sorry that this book has never been published in an English translation; it would have thrown much light on Liberia in a great variety of aspects.

Very sincerely yours,

Dr. J. BÜTTIKOFER.

THE LAGOS TRAINING COLLEGE AND INDUSTRIAL INSTITUTE.—The Rev. Edward W. Blyden, D. D., is now employed in educational work at Lagos, W. C. A., by the English government, and we are indebted to him for the following:

PROSPECTUS AND APPEAL OF THE PROPOSED LAGOS TRAINING COLLEGE AND INDUSTRIAL INSTITUTE.

It is well known that for many years there has been among the natives of West Africa a general desire for a more thorough system of education for youth at home than at present exists, so as to preclude the necessity of their children incurring the risk and expense of long residence in Europe.

It has now been decided to make an earnest attempt to place within the reach of the youth ample means of physical and mental training.

It will no doubt always be necessary for a few to visit Europe for professional or scientific purposes, as young men from America visit England,

France, and Germany to complete their education in certain branches; but the majority must be trained at home, and the desire is to afford facilities for the best possible training on the spot.

It is hoped that this desideratum will be attained by the establishment of the Lagos Training College and Industrial Institute.

The government of the college will be vested in a board of trustees, with the governor of the colony as president *ex officio*.

There will be fifteen trustees—three Europeans and twelve natives; six of the trustees to be appointed by the governor and nine to be elected by persons who shall have contributed to the funds for the initiation of the scheme the sum of five pounds or upwards.

There will be two departments—the literary and the industrial.

It is proposed that the principal of the college shall be a man of first-class ability and scholarship, and that he shall receive a salary sufficient to induce such a person to come to this country to undertake the responsible work; the assistant principal to be also of good scholarship and ability; the head of the industrial department to be an experienced and skillful artisan, with a competent assistant.

The branches to be taught in the literary department will include ancient and modern languages, mathematics, history, mental and moral philosophy, and natural science.

The branches to be taught in the industrial department will include the various handicrafts and scientific and practical agriculture.

The two teachers in each department will constitute the minimum staff which would be required to begin the work. Later on, when expansion took place, additions would be required in the form of other masters or professional chairs.

The qualifications to be required of students seeking admission, the fees to be paid, the establishment of scholarships, and other matters connected with the working details will be settled by the board of trustees as soon as possible after their election.

It is expected that sufficient land for intended operations will be obtained in some suitable locality from the government.

The present paper may be regarded as a preliminary prospectus issued with a view of calling the attention of the Lagos and other portions of the West African public to the important effort now being made in behalf of Africa and the Negro race and to solicit their interest and coöperation in the way of donations and subscriptions toward the initiation of the scheme. Donations from other colonies or settlements on the coast will be thankfully received, and the donors will be entitled to certain privileges in the matter of scholarships, to be defined by the board of trustees according to the amounts contributed.

As soon as the amount of subscriptions shall have reached the sum of £1,000 the contributors will be notified to meet for the election of nine members of the board of trustees. Contributors not able to be present will be permitted to vote by proxy, the proxy to be a contributor.

It is proposed at the earliest practicable opportunity after the election of trustees to commence the erection of buildings on a scale adapted to present wants and on a plan capable of enlargement as circumstances may require.

If the sum of £1,000 be not secured before the end of this year—that is to say, before December 31, 1896—and if there appear no reasonable prospect of raising the said amount so as to allow a beginning to be made on the buildings in the early part of the dries of 1897, with an assurance of completion, the moneys contributed will be returned to the contributors, not one penny of which will be used for any preliminary expenses.

The object brought forward in this prospectus has a claim upon the public, not only because individual interest will be promoted by it and an enlightened national policy carried out, but because it is a scheme of comprehensive patriotism and benevolence, having in view the welfare of the Negro race everywhere.

It is hoped that all Africans interested in the welfare of their country will come forward and assist to the utmost extent of their means in the establishment of this most desirable enterprise, which is recognized amongst all intelligent and thoughtful Africans to be the most urgent need of the race.

His excellency Sir Gilbert T. Carter, K. C., M. G., governor and commander-in-chief of the colony of Lagos and its protectorates, is in entire sympathy with the scheme and will give it his earnest support. In a communication dated June 10, 1896, referring to a previous communication, dated June 8, in which he had recommended the coöperation in starting the scheme of all the West African colonies, the governor says:

"My idea in suggesting the coöperation of the colonies was not that the inauguration of the scheme should be dependent upon any promised support that might be obtained outside of Lagos, but I had in view an ideal institution, having a national character based upon the support and patronage of the natives of all the British colonies in West Africa; and I still think that if such an idea could be carried out it would be creditable to the race.

"But if it is found impracticable, this should not prevent the people of Lagos from making an independent effort on a scale suited to the importance of such an undertaking as is in contemplation and within the compass of their resources; and I am sure if they can initiate the scheme with a reasonable prospect of its successful prosecution the secretary of state will not be indisposed to give careful consideration to any application they may make for the coöperation and assistance of the government.

"So far as I am personally concerned, I prefer that the institution should be called 'The Lagos Training College and Industrial Institute," and I should like to see the colony enjoy the honor of having successfully established the first purely native college in West Africa. I will give the scheme my earnest support. This you may state in the prospectus."

All letters relating to the above should be addressed to the honorary secretary, John P. Jackson, Esq., editor Lagos *Weekly Record.*

Contributions will be thankfully received and acknowledged in the local newspapers by the honorary treasurer, Mr. R. B. Blaize.

Committee: J. W. Cole, Esq.; R. B. Blaize, Esq.; J. S. Leigh, Esq.; Ottonba Payne, Esq.; J. A. Savage, Esq.; Dr. Mojola Agbebi, John P. Jackson, Esq.

The Partition of Africa.—The following summary of a table compiled by Mr. E. G. Ravenstein and published in the latest revised edition of "The Partition of Africa," by J. S. Keltie, gives the latest and most reliable information upon this intensely interesting subject. The European powers are constantly extending their "sphere of influence" and "effective occupation," so that even the small per cent. of the continent left standing in the name of the African or Negro at the date of the compilation of the table, January, 1895, is a constantly diminishing quantity:

	SQUARE MILES.	PER CENT. OF WHOLE AREA.
France	3,326,790	28 +
Great Britain	2,194,880	19 —
Belgium	905,090	8 —
Germany	884,810	8 —
Portugal	826,730	7 —
Italy	548,880	5 —
Boer Republics	177,750	2 —
Spain	153,834	1 +
Morocco, Tripoli, Barka, Fezzan, Egypt (largely dependent upon Great Britain, France, and Turkey)	842,140	7 +
Rest of Africa, including Liberia	1,760,630	15 +

Estimated total population of all Africa, 139,535,700.

The Congo Free State.—Some radical change in government must take place before there can be any hope of prosperity. The white officers do not know the language of the people that they govern, and trust too much to their native soldiers, who are as a rule men belonging to a hostile tribe, whose chief aim in life is to plunder. These men are sent out to fight very often without any responsible officer being with them, with the result that many cruelties are perpetrated which might have been avoided. It is impossible for the governor at Boma—four weeks' journey from Stanley Pool, which ought to be the real seat of government—to manage his vast and unwieldy territory, so that the commissaries and petty governors of the interior districts have almost unlimited power. The officers of the State are young and inexperienced; they do not come out as colonists to develop the country, but

in order that they may receive quick promotion, the Congo decoration, and above all, to get money. Of course there are some noble exceptions, but it is only the few who have an interest in the country and the well-being of the people. Each town in the district is forced to bring a certain quantity of rubber to the headquarters of the commissaire every Sunday. It is collected by force. The commissaire is paid a commission of about one pence a pound upon all the rubber he gets. It is therefore to his interest to get as much as he can.—*Rev. John B. Murphy, American Baptist Mission.*

The British House of Commons voted £3,000,000, by 255 votes against 75, toward the *construction of a railway from the port of Mombassa*, in the Indian ocean near Zanzibar, to the Victoria Nyanza, passing through the protectorate of Zanzibar, British East Africa, and Uganda. It is expected that one hundred miles will be laid before next April, although the railway is to follow the substantial pattern of existing lines in India and Egypt. It is estimated that the carriage of thirty-five hundred tons of freight in three trains each way per week will pay the working expenses. At present the government pays £37,000 per annum for porterage of stores alone from the coast to Uganda, an item which the railway will reduce to £6,500. The political advantage in tending to promote still further the consolidation of British power in Africa is too obvious to need comment. —*Montreal Star.*

Cape Palmas, Liberia.—Mr. James H. Dennis, in a letter dated Harper, Cape Palmas, Liberia, May 16, 1896, says:

"The immediately surrounding tribes of natives number many thousands, for they were never depleted and broken up by the slave trade as elsewhere. They are contiguous to our settlements and are now very eager for education and more civilized ways of life. Since the war of 1895 they have been very loyal to the Liberian government. They are beginning to have a better understanding of the government, its purposes and administration, and to appeal to its officers and courts for redress of grievances. Our people are beginning to recognize them as brothers, in some cases to intermarry with them, to allow them to participate in government, and to elect them to important offices when qualified to fill them, as they sometimes are. Since 1887 two native Gedeboes, Hon. Samuel W. Seton and Hon. F. W. Proud, have been elected members of our national legislature and have served with credit to themselves and given great satisfaction to the whole tribe. What we now greatly need is more and better schools, and these should be largely of an industrial character. Cannot our American friends help us in this matter?

We think Cape Palmas the garden spot of Liberia, and if we could have about five hundred intelligent, industrious, and enterprising young

emigrants from the United States, and some assistance in establishing half a dozen industrial schools, the emigrants could soon make themselves independent homes and we should all be prosperous together.

In regard to coffee raising, I am pleased to say that about half of our entire population are at present engaged in it, although only a few are as yet doing so extensively. It is noticeable that men of all classes and professions are engaged in it as never before, and if this spirit of progress continues for ten years, Maryland county will become one vast coffee field. A new German mercantile firm has recently been established here and is doing much to stimulate the coffee industry by paying for it a good price in English gold. I understand that our last crop amounted to 80,000 pounds.

The last party of emigrants from the United States landed here in 1887, and among these were Mr. Hampton Smith and Mr. Charles Powell, who can each, through their indefatigable industry and perseverance, now boast of independence with large farms, containing thirty-five hundred bearing coffee trees, all under the highest state of cultivation.

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Made a Fortune in Liberia.—So many conflicting statements have been made by returning Afro-Americans and visitors to Liberia, the black republic on the west coast of Africa founded by the American Colonization Society, concerning the climate, people, and resources of that country, and the advantages that the country offers to Afro-Americans as a sufficient balm for all their woes of whatever sort, that it is refreshing to meet a man who went to the country from South Carolina twenty-seven years ago with $5 in his pockets, and who refused to return to this country when friends and relatives did so years ago, and who now has fortune and happiness as the result of his determination to stick, and who can not only visit his friends and relatives in this country, but still have a desire to return to Africa at the expiration of his visit.

The Rev. June Moore, of Arthington, Liberia, is that sort of curiosity.

Mr. Moore went to Liberia twenty-seven years ago, in company with several relatives. They all got discouraged and returned to South Carolina. He remained, and is now one of the most considerable merchants and influential citizens of his country. He is a Baptist minister, and in connection with his business interests finds time to do missionary work, having two churches under his charge. He is a coal-black man, of large physique; his features are very regular, and although he must be over 50 years of age, he has no gray hairs in his head, and his teeth are well preserved and perfectly white. He has been in the country some weeks, visiting his relatives in South Carolina and attending to business in New York and Philadelphia. He will leave for West Africa by way of Liverpool, on Saturday of this week.

"Is it as warm in Liberia as it is in New York?" asked *The Sun* reporter, as he mopped the perspiration from his face.

"No, sir," said Mr. Moore; "we seldom have it as warm as it is today here. Our heat is regular, not spasmodic like yours, and our mornings and evenings are invariably cool and pleasant. I find that the Liberian climate has been much misrepresented over here."

"How about that terrible Liberian fever?" Mr. Moore's face clouded. "Don't you have plenty of fever in the sea islands of South Carolina and in the Mississippi valley, and in all of the West Indian islands, and is it not malignant? There is plenty of fever in all tropic and semi-tropic countries, and if we do not observe proper caution it will kill us. We have fever in Liberia, but it is only dangerous to those who don't observe proper caution in their clothing, diet, and exposure to the sun."

"What are the staple products of Liberia?"

"Coffee, ginger, and food products. Coffee is the most profitable, and everybody goes in for coffee culture. It takes five years for a coffee plant to mature. We raise some sugar, and could raise more if coffee culture was not more profitable. Yes; we can raise cotton, but we do not do much of it, because it does not pay as well as coffee. We raise plenty of hogs and fowls. Horses do not thrive very well, but we find that the donkey does well, and he is being gradually introduced. Mules? We have not tried them, but I should think they would do well. Oh, yes; we have coal, but it can't be worked profitably until we have a railroad from the interior to the coast. A railroad concession has been granted to an American. Our people are much interested in the construction of it."

"What is the population of Liberia?"

"We have about 22,000 of the American stock and a vast native population. We are gradually changing our policy towards the natives, paying more attention to them, and we hope eventually to have a large and strong citizenship from that source. The supply from which to draw is well nigh inexhaustible. The early policy was to leave the native population to shift for itself. To my mind this was a fatal error, and our people are, beginning to look at the matter that way. Oh, yes; the natives make good citizens when properly educated."

"What sort of education do the natives need?"

"Industrial education," said Mr. Moore. "Then, of course, we need educated native missionaries. They should be educated right in Africa. When educated abroad they get too far out of touch with their people, and too often have no disposition to return to the work for which they were educated. You can't christianize these people all in a hurry; you have to allow somewhat for their heathen religion and customs. Take a man with six wives, for instance. His religion allows it, ours condemns it. The man may want to become a Christian, but he may not be willing to give up all his wives at once. We have to bear with him, wrestle with him, until the force of the Gospel makes him see the error of his ways. So it is in many other practices which are a part of the religion of the people."

"What do you think of Afro-Americans going to Liberia to better their condition?"

Mr. Moore scratched his head, which showed that one peculiarity of the South Carolina Negro in perplexity had remained with him after a residence of twenty-seven years in Africa.

"I think that it is a pure question of manhood," said Mr. Moore; "a pure matter of self-reliance. I am always afraid when I see a large number of American Negroes come to Liberia on this account. They do not have sufficient self-reliance to work out their salvation, and soon grow discontented because of this and because they do not find things in Liberia as had been represented to them. Removed from contact with white men, up to whom they had always looked for advice and direction, they soon want to return to the United States, and when they do, they bring bad reports of the country. They did not prosper in Africa because they could not stand alone, and they do not prosper in this country for the same reason. People have to work hard and save something of what they make, and have patience in Africa as well as in America. My brother and several others who went to Africa with me twenty-seven years ago soon got tired and restless and returned to the United States. They also wanted me to do so, but I declined. I felt that I was bet er off in my freedom and could save more in the end in Africa than in America. I pulled off my coat and went to work, and kept working until fifteen years ago, when I succeeded so well that all I had to do was to superintend my business. Today I am prosperous and happy. My relatives and others who returned to South Carolina are worse off in this world's goods, in their freedom, and in peace of mind than they were twenty-seven years ago. They would be independent and happy men today if they had remained in Africa and had had the manhood and courage to labor and to wait."

"Then you think that what the Afro-American Negro needs is more reliance upon himself and less dependence upon white men?"

"Decidedly," said Mr. Moore. "There is the cause of most of their troubles. They expect white people to do for them what they should do for themselves. That is the way they were educated in slavery. I found in South Carolina that the whites now have all they can do to look out for themselves; they have no time nor inclination to care for the blacks, who are as free as the whites, and are expected to depend upon themselves as free men should. Teach the American Negroes self-dependence and reliance and they can get along anywhere; without these elements of manhood they will fail anywhere."—*T. Thomas Fortune, in "New York Sun."*

Present Administration of Liberia.—Joseph James Cheeseman, President; G. W. Gibson, Secretary of State; Arthur Barclay, Secretary of the Treasury; H. J. Moore, Secretary of the Interior; A. D. Williams, Secretary of War and the Navy; S. F. Dennis, Postmaster General.

The Alleged Atrocities of the Congo Free State Officials.—If the statements lately published in relation to the Congo State are true, matters must indeed be in a disgraceful condition in that part of Africa. The story now brought to the light of day shows that torture, slavery, and other atrocities are rampant on the banks of the Congo. The cutting off of the ears and hands of the natives is alleged to be a common method of inflicting punishment when their tribute to the funds of the government is short, whilst flogging is a matter of every-day occurrence. If the Belgian officers do not themselves indulge in the infliction of such barbarities, at least they tacitly sanction them; indeed, in the words of Mr. Parminter, who was himself for some years in the service of the Free State, "Very frequently the white officer comes up after the fight and utters not a word of reprimand to his men when he sees the hacked bodies of women and children lying about the raided village." Rapine is alleged to run riot throughout the land, owing to the want of proper control over young officers several weeks' journey from the seat of government; but, as if that were not enough, we are even assured that the Free State at one time paid its officers according to the number of slaves they could procure. In these days, indeed, slaves are termed enforced laborers; but, says Mr. Parminter, "I never met a *liberé* who had finished his contract." It is alleged, too, that the State, throught its officials, sells guns and ammunition to the natives, and it is owing to the possession of these very implements of war and under the cruelties practiced upon them that the natives are now in a state of rebellion against the Europeans. Impossible as it almost seems that affairs can have drifted into such a discreditable condition in a country from which so much was expected and for which so much has been sacrified, we cannot doubt that the testimony now before the world is at least substantially correct as regards some of the more remote districts. It is impossible for the Belgian government to disregard these accusations against some of their officials in the Congo State, even in spite of Mr. Stanley's well-meant efforts to whitewash the Belgian authorities at the expense of the veracity of those who make these accusations; and the steps lately taken by King Leopold in the formation of the standing commission for the protection of the natives will go some way toward convincing the powers that the supreme authority over this newly created State will insist that proper control is enforced over the officers who are charged with the maintenance of the King's authority.—*The African Times.*

King Prempeh's Jewels.—On his return to England, Sir Francis Scott deposited at the offices of the Crown agents for the colonies such of the gold and jewels belonging to King Prempeh as the British were able to bring back to this country in respect of the war indemnity. Sir Montagu Ommanney, senior Crown agent for the colonies, informed a press representative that, including some bags of gold dust, he did not think

the intrinsic value of the entire property would exceed £2,000; but rare and curious examples of barbaric skill often have a value of their own in excess of that indicated by the weight of the precious metals of which they were composed. The whole collection, however, was far smaller than that brought home after the Ashanti war of twenty years ago, some specimens of which were to be found at the Imperial Institute and British Museum, while other articles were disposed of to dealers in curiosities, and the residue of the ornaments were melted down. It is a notable fact that, whereas the former jewels were all of solid gold, those brought home as the result of the more recent expedition were mostly hollow, and consequently less valuable, although composed of the purest gold. The most striking feature of the collection is a crown, probably that worn by the monarch. The body of this crown is made of antelope skin, and the inner lining is of coarse yellow silk or plush. On each side is a lapel, apparently intended to meet below the chin and fasten there. The ornaments upon this curious head-dress are of pure soft gold, and they comprise representations of human heads, jaw-bones, and lions, the whole being surmounted by two goats' horns of gold. Much of the treasure consists of parts of necklaces, waistbands, &c., but Sir Montagu called special attention to what is presumed to be the badge of office of the public executioner at Coomassie. At the top and bottom are representations of human bodies without heads, and in the center is the executioner, with his drawn sword or execution knife in his hand. All these figures are of gold, and the badge, which is of hide, is provided with strings, by which it was fastened upon the breast. There is also an execution knife or sword, slightly curved, with its cutting edge on the inside. The weapon appears to have done much service. The handle, like those of most of the swords and knives in the collection, is clothed with leopard skin, and terminates in a huge golden ball.—*The African Times.*

A Visit to Cape Mount.—Sunday morning, January 12, 1896, I left Monrovia in a sail-boat for Cape Mount. After a journey of fifty miles in sight of land all the day, the beautiful palm tree and the coffee farm, the cassada patch, the rice field—everything pictured health and wealth—no low, swampy lands, we reached Cape Mount, and found Miss Amanda A. McCrumada had died on Sunday morning. She had emigrated to Liberia from Elizabeth, North Carolina, and settled at Cape Mount thirty-nine years ago, but after spending some time there she came to Monrovia and lived with President Roberts' family. She was known throughout Liberia. She returned to Cape Mount less than three weeks ago, troubled with heart failure, to die and be buried among her relatives.

On Monday we visited the business establishment of Hon. R. J. B. Watson, brother-in-law of the late General R. A. Sherman. Mr. Watson is doing an extensive trading business. Fiber, coffee, palm kernel, and oil are among his chief exports.

We also visited the residence of Hon. Jacob Huff, who was sent out here more than thirty-nine years ago by Lindsay Smith, of Elbert county, Georgia. When Mr. Huff freed his people he lived in Wilkes county, Georgia. Mr. Huff is now the governor of Cape Mount. Many who came with him are living at Cape Mount and are doing well.

But what most attracted our attention was a visit to what was called a new comers' settlement. Here we found seventy families that came out here about eight years ago, and who are farming on the same plan as they did in America. They rise early in the morning and go to their work and put in a day's work. They are prosperous and happy. I questioned every man and woman as to their contentment. Each said, I am satisfied; would not return to the United States. Some said it took them two years to get satisfied; others said it took them three years. Many of these farmers have eight, ten, and fifteen thousand coffee trees. They have all the fruits and breadstuff they need. They live on the mountains, and health is splendid. Very few have died. Fever among them is rare. The water is good. Most of these people are African Methodists, and they have put up a frame church, and have done this under the direction of local preachers, they having no pastor in charge. I preached, held quarterly conference and dedicated the new church, and set them to work afresh. They want a pastor and are prepared to support one. If we had a few hundred dollars and three or four missionaries from the States, our church would lead all others; but the General Conference can arrange all this.

Cape Mount has a future for her people and our church. The next emigrants are to be sent to this settlement. I hope a good African Methodist preacher will be with them.—*Wm. H. Heard, U. S. Minister to Liberia.*

Liberia Presbyterian Mission.—Careysburg, Beadle Memorial, Rev. R. A. M. Deputie; Greenville, Warney, Rev. D. W. Frazier; Doh, Mt. Tabor, Rev. George B. Peabody; Clay-Ashland, Hon. A. B. King; Grassdale, J. M. Deputie; Schieffelin, W. H. Blaine; Mt. Tabor, Mrs. S. E. Nurse; Granger, Mrs. G. C. Payne.

Work is carried on, unsupported by the board, at the following stations: Clay-Ashland, Schieffelin, Brewerville, Sampsonville, Marshall, King, Kpor, Monrovia, Robertsport, and Granger.

The last minutes of the West Africa Presbytery report 12 churches, with a membership of 384, with 9 ministers, only 2 of whom are now receiving aid from the board. There are also 7 schools, 2 of which are maintaining themselves.

During the year one more of the ministers of the Presbyterian Church in Liberia passed away—the Rev. F. B. Perry, who died in Liverpool on October 2. The mission has also lost a long-time supporter and adviser in General Reginald A. Sherman, the Secretary of War and of the Navy and the commander of the Liberian army, who has been for years the

financial agent of the board and elder in the Presbyterian Church at Monrovia and one of the most remarkable and reliable men in Liberia.

The board has not enlarged the work dependent upon the American churches for support, but has steadily maintained its policy of transferring the responsibility for the support of their own churches from the Board of Missions to the Liberian Christians. There is no reason whatever, in the judgment of the board, why the Liberian churches should not be self-supporting; and in accordance with the policy stated in an action of the board, quoted in the Report of 1894, the Christians of Monrovia, Greenville, and other old and strong communities have been urged to provide not only for their own pastors, but also for the missionary work among the native tribes.

STATISTICS.

CHURCHES.	MEMBERS.	S. S. MEMBERS.
Beadle Memorial	33	22
Clay-Ashland	61	67
Schieffelin	48	55
Brewerville	17	28
Sampsonville	5	
Greenville	77	150
Doh	8	35
Marshall	14	28
Monrovia	67	90
Robertsport	16	14
Granger	38	35
	384	524

SCHOOLS.	MEMBERS.
Alex. High	47
Grassdale	7
Schieffelin	32
Careysburg	20
Granger	35
Mt. Tabor	10
Doh	22
	173

—*The Church at Home and Abroad.*

Zanzibar's Mart.—If not doing all in its power for the suppression of the slave trade everywhere, and in Zanzibar in particular, the British government represents a people whose determination is to accomplish this great desideratum as early as it can be done safely and with permanent effect. The death of the Sultan gave opportunity for a demonstration on

the part of those who feel that their traffic is being throttled by the powerful grip that is constantly tightening upon it; but the short-lived rebellion of Said Khalid, quickly terminating in the demolition, by the war ships, of the palace where he had usurped a place, and his surrender by the German consulate, where he had sought refuge, followed by the immediate proclamation of Hamoud as Sultan, strengthened the hold of the power that is pledged to the oppressed.

Zanzibar, gateway of one of the few great highways of the continent, is beautiful in its natural advantages. Every stranger at first view of the shores proclaims his pleasure. The gorgeous verdure, the distant purple ridges, the calm sea, the light gauzy atmosphere, the semi-mysterious silence which prevades all nature, evoke his admiration; for it is probable that he has sailed through the stifling Arabian sea, with the grim, frowning mountains of Nubia on the one hand, and on the other the drear-colored ridges of the Arab peninsula.

But a great change has taken place. As he passes close to the deeply verdant shores of Zanzibar Island, he views nature robed in greenest verdure, with a delightful freshness of leaf, exhaling fragrance to the incoming wanderer. Palms raise their feathery heads, and mangoes their great globes of dark-green foliage; banana plantations with impenetrable shade, groves of oranges, fragrant cinnamon, and spreading, bushy clove diversify and enrich the landscape. Jackfruit trees loom up with great massive crowns of leaf and branch, while between the trees and in every open space succulent grasses and plants cover the soil with a thick garment of verdure.

Presently on the horizon there rise the thin upright shadows of ships' masts, and to the left begins to glimmer a pale white mass, which is the capital of the island of Zanzibar.

It consists of a number of square massive structures, with little variety of height and all whitewashed, standing on a point of low land, separated by a broad margin of sand beach from the sea, with a bay curving gently from the point inward.

During the day the beach throughout its length is alive with the moving figures of hamals, bearing clove and cinnamon bags, ivory, copal and other gums, and hides to be shipped in the lighters waiting along the water's edge, with sailors from the shipping and black boatmen discharging the various imports on the sand. In the evening the beach is crowded with the naked forms of workmen and boys from the "go-downs," preparing to bathe and wash the dust of copal and hides off their bodies in the surf. Some of the Arab merchants have ordered chairs on the piers, or bunders, to chat sociably until the sun sets and prayer time has come. Boats swing by, with their masters and sailors returning to their respective vessels. Dhows move sluggishly past, hoisting as they go the creaking yards of their lateen sails, bound for the mainland ports. Zanzibar

canoes and "matepes" are arriving with wood and produce, and others of the same native form and make are squaring their mat sails, outward bound. Sunset approaches, and after sunset silence follows soon; for, as there are no wheeled carriages with the eternal rumble of their traffic in Zanzibar, with the early evening comes early peace and rest.—*Henry M. Stanley, in Illustrated Christian World.*

Dr. E. W. Blyden.—Dr. Blyden, who has received the appointment of political officer to this government, arrived recently in the colony by the steamer *Bathurst*. The Doctor bears traces of the recent severe attack of illness from which he suffered in England and from which he has not yet wholly recovered. The Doctor was met on landing by Hon. J. J. Thomas, with his carriage, and was driven at once to Government House, where he spent a great part of the day, taking breakfast with the governor. In the evening he dined at Government House.—*The Lagos Weekly Record.*

Lecture on Liberia.—The Rev. Mojola Agbebi gave a very interesting lecture last evening on Liberia, to a large and appreciative audience, in the native Baptist Church, Joseph street. The lecturer, who is pastor of the church, and has recently visited Liberia and Sierra Leone, in his opening remarks referred briefly to the history of the Negro Republic, and said that he had found much to admire in Liberia as an independent Christian African government, though he was not prepared to say that Liberia was an unqualified success; that personally he was not much enamoured of republican forms of government, which he regarded as an impossible idea for the African, and quoted Dr. Blyden and Dr. Richardson in support of the view. But, said the lecturer, whatever the form of government, the cream of the matter lies in the fact that it is conducted by black men—men who, though they have foreign names, are many of them as black as ebony. Liberia, he said, is therefore one of the most daring and grandest attempts in the history of the black man and one of the most glorious achievements of liberty, and as such Liberia would never cease to be a fact in the world's history. And though she might be unable—and perhaps fortunately unable—to make progress by leaps and bounds, she would by slow degrees acquire a place among the nations. Touching the social aspect of Liberia, the lecturer said, Liberia is at present a little America in Africa. The people as a whole had not yet become indigenously African. They were more white than black in their customs and habits, and he ventured the opinion that a reasonable intermixture and amalgamation with the aboriginal element would tend to improve the situation. There are, he said, intelligent Liberians who have discovered this untoward aspect of their social life and who are putting forth stringent efforts to remedy it. These receive aboriginal intelligent Africans with open arms, and in some cases have taken educated aboriginal maidens to wife. The

aboriginal element in Liberia is represented, the lecturer said, by the Mandingo, Vey, Pessy, Gollah, Dey, Bassa, and Kroo tribes. One of these, the Veys, have invented an alphabet of their own language and by which they communicate with one another in writing. The Kroo, the lecturer went on to say, form not an insignificant portion of the body politic, and though they are regarded in Lagos with something akin to scorn, in Liberia they develop into respectable, intelligent citizens and become office-holders in the government. The lecturer dwelt briefly on the physical aspects of the country and the existing religious and educational systems, and in connection with the latter referred to the National Museum, where he said you can meet with the materials referring to the early age of the Republic—all the press influence, the literary efforts put forth, tokens of the esthetic culture acquired, and proofs of the advancement made in art and science. Alluding to the commercial development of the country, the lecturer said that it was indicated in the exports, which consisted of palm kernels, sugar, ginger, palm oil, fibers, rubber, camwood, ivory, and principally coffee. A most striking idea brought out by the lecturer in the course of his remarks was that, in his opinion, it was not the mission of American Negroes to come to Africa, settle together in one place, and found independent governments, but to disperse themselves among the aboriginal people and assist the latter in building up enlightened nationalities. The lecture closed with an interesting account of the cultivation of coffee in Liberia and a strong recommendation of agriculture as being the basis for national prosperity.

Remarks by Prof. M. T. E. Ajayi were as follows:

It has afforded me the greatest pleasure to listen to the interesting and instructive lecture on Liberia delivered by the worthy pastor of this church, Rev. Mojola Agbebi. I admire very much his power of observation, for, as I understand, he had only a few weeks' stay there, and yet he could rivet our attention for so long a time and give us information of the place in all its various aspects—political, social, educational, religious, physical, industrial. I must confess that the reverend gentleman is one of those who walk through the world with their eyes open. As our leading barrister has just said, it is impossible for us to discuss tonight the question as to which is the best form of government in the world. Politicians do not even agree on the question. I do not think that the republican government of the United States of America has proved a failure, for since the States issued their Declaration of Independence, in 1776, they have grown from thirteen to forty-five, and can vie with any monarchical government in any aspect we may view it. The Republic of Liberia also I do not regard as a failure, for it was founded by the American Colonization Society in 1822 and declared independent in 1847, having had only 25 years of apprenticeship to serve; but yet it has been managing its own affairs till now. Whatever weakness there may be in it politically, I think Providence in course of events will direct them as to the best means of meeting their difficulties.

Liberia, by a few of its sons that have sojourned among us for the past thirty years, has exerted a powerful influence in our country. We had bright specimens in four Liberians whom I knew, and who were not famous for their dress nor for their huge mansions, but who have contributed largely toward the improvement of Lagos.

The late Professor R. Campbell, Messrs. J. C. Vaughan, J. Baptist, and H. Pettiford have left behind them imperishable names. They have made indelible footprints on the sands of time.

The first newspaper ever issued in Lagos had a Liberian for its editor, and the leading newspaper we now have has a Liberian for its editor. I need not go on telling you what incalculable good these Liberians have each in his own sphere done our country, but suffice it for me to say that whatever degree of independence we can boast of in Lagos it is mainly due to our coming in contact with these men. They have divested us of that *servility*, *hypocrisy*, and *cringe* peculiar to our *training* and have made us to a considerable degree *manly* and *independent*, so that we have now some courage to express our views in matters political, ecclesiastical, etc., and but for them we could not have been able to do that. I must say that I have learnt many useful lessons from this lecture; one is that to be successful in life we must be less theoretical and more practical. Another is, if we want to lay a solid foundation for wealth in a country like ours, with rich and fertile soil and extensive forests, *we must turn up the soil* as the Liberians do. I am glad we no longer in Lagos think that to be wealthy is to have many boxes full of wearing apparel or to have huge mansions, with high walls like the baronial castles of ancient times. Our leading men in Lagos have begun correcting these mistakes; they are now pursuing agriculture. Our young men just rising up have been also caught with the same spirit, and I think if we can get 1000 emigrants from Liberia to direct us in agriculture—I mean the improved system, for our fathers were mostly agriculturists—I believe "our land shall soon yield her increase, and God, even our God, shall give us his blessing."—*The Lagos Weekly Record.*

Plan of the "Philafrican Liberators' League."—*Objects:* (1.) To gather and diffuse authentic information regarding slavery and slave trade in Africa.

(2.) To found in Africa refuges and settlements of liberated slaves, in accordance with the Brussels act.

Plan of Work: (1.) Obtain from England, Germany, France, Portugal or the Congo State suitable concessions of land and the promise of liberated slaves—if possible, with a subsidy.

(2.) Settle these ex-slaves on alternate lots, with the needful tools, seeds, clothing, and food to enable them to raise a first crop.

(3.) Teach them by example how to improve native house-building, farming industries; introduce civilized trades and new cultures of salable produce.

(4.) Induce the settlers to work by purchasing this salable produce and giving them in exchange useful articles of trade; encouraging them also in thrift.

(5.) Sell them the empty lots as fast as they have earned enough to pay for them, and procure them legal titles to their farms as soon as they realize the importance and responsibilities of proprietorship.

(6.) Teach them reading, writing, arithmetic, geography, and give practical instruction in non-sectarian Christian religion, as well as in civilized citizenship.

(The fact that since the first English mission went to Uganda, in 1872, over 50,000 Ba-ganda have learned to read, shirking no hard work to earn wherewith to buy books, and that the Protestant chiefs have voluntarily manumitted their slaves, shows that educational effort pays.)

(7.) Submit each colony to a code of rules designed to exclude the main causes of the African's miseries and of the ruler's difficulties, which causes are: (*a*) Witch-doctoring (practical poisoning), legal ordeals (from which thousands die year after year), and all heathen practices; (*b*) polygamy, with all its evil concomitants (cause of endless misery); (*c*) rum and hemp-smoking (two baneful, brutalizing agencies); (*d*) idleness (largely due to slavery); (*e*) immoral white men.

Staff of Workers.—(1) A superintendent (if possible a medical man); (2) a farmer and mechanic; (3) a teacher (one or two of these married); (4) native Christians or colored Americans as assistants.

Probable Cost.—Foundation and first year of one settlement for about 200 men and women, $10,000; second year, $2,000; within a few years, final self-support.

It is hoped that each settlement will become self-propagating, the income from the sale of empty lots enabling the society to start another colony.

Any person or company giving $5,000 would have the naming of a settlement and a voice in its management.

Organization (special features).—Name: "Philafrican Liberators' League." Membership: Every person contributing $1 annually. Local branches: to be established in principal cities. Officers: (1) An executive committee composed of prominent men and women who take a practical interest in the league and are able to meet at stated times; (2) a general council composed of delegates of local branches; (3) an international council, composed of great names connected with African work, its functions being honorary and advisory; (4) and, of course, the usual staff of presidents, secretaries, trustees, etc.

General Policy.—Unlike some European societies, the Philafrican League is not going to fight the Arabs nor the native slave-dealers; nor will it attack slave-holders or the native institution of slavery where it is still legal. It will simply take the slaves whom the governments have liberated and transform them, in cordial understanding with said governments, into hard-working, civilized, law-abiding Christian citizens of the countries in which they reside.

Owing to political rivalry, French, German, or Belgian societies have no thought of founding colonies in territories of another nationality. As neutrals, the Americans, as well as the Swiss, are welcome in all sections of the continent.

A Few Articles of the Brussels Act.—Art. IV. The powers promise to encourage, aid, and protect such national associations and enterprises due to private initiative as may wish to co-operate in the repression of the slave trade, subject to their receiving previous authorization.

Art. LXXXVIII. The signatory powers shall favor in their possessions the foundation of establishments of refuge for women and of education for liberated children.

Art. LXXXVII. The liberation offices or the authorities charged with this service shall deliver letters of release, and shall keep a register thereof.

In case of the denunciation of an act connected with the slave trade, or one of illegal detention, or on application of the slaves themselves, the said offices or authorities shall exercise all necessary diligence to insure the release of the slaves and the punishment of the offenders.

The delivery of letters of release shall in no case be delayed if the slaves be accused of a crime or offense against the common law, but after the delivery of the said letters an investigation shall be proceeded with in the form established by the ordinary procedure.

Art. LXXXIX. Freed slaves may always apply to the officers for protection in the enjoyment of their freedom. Whoever shall have used fraudulent or violent means to deprive a freed slave of his letters of release, or of his liberty, shall be considered as a slave-dealer.

Art. XVIII. In the possessions of each of the contracting powers it shall be the duty of the government to protect liberated slaves; to return them, if possible, to their country; to procure means of subsistence for them, and, in particular, to take charge of the education and subsequent employment of abandoned children.

Persons desiring to become liberators at home or abroad, or to help in starting local leagues, or to obtain additional information, may address Heli Chatelain, 511 United Charities Building, corner Fourth avenue and 22d St., New York.

Sierra Leone Trade.—I often hear it asserted that the trade of the Colony is not what it used to be in former years, but I have before me a return for the last fifteen years that does not bear out that statement, if I may judge by the annual value of the products that have been exported during that period.

For the five years from 1881 to 1885 the average annual value was £386,447; during the next group of years, viz., from 1886 to 1890, it was £333,389, a fall in value of over £53,000 per annum; but in the last five years it has been £435,175, a rise of nearly £102,000 per annum as compared with 1886 to 1890, and of nearly £49,000 per annum as compared with the good years of 1881 to 1885.—*Col. Frederick Cardew.*